The EVOLUTION of a MISSIONARY

CHARLOTTE·B·DEFOREST

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The Evolution of a Missionary

John H. DeForest

The Evolution of a Missionary

A Biography of
John Hyde DeForest
for Thirty-Seven Years Missionary of the American Board, in Japan

By
CHARLOTTE B. DEFOREST

Introduction by
PROF. HARLAN P. BEACH, D.D., F.R.G.S.

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In the Cause
of
World-wide Brotherhood

UNITED THEOLOGICAL SEMINARY

Introduction

Prof. Harlan P. Beach, D. D., F. R. G. S.

THE efficiency and eminence of a missionary are largely determined by endowment, character, environment, method and relationship to man and to God. In most of these particulars John Hyde DeForest was abundantly gifted and happily circumstanced. God gave him a wise head, a pure heart, a sensitive conscience, a buoyancy of life and a faculty for friendship and love which were fundamental in his life of service.

His character, so faithfully portrayed in this volume, bore the marks of the divine graving tool which had fashioned it by the varied experiences of a life unusually susceptible to mental and spiritual influences. Its plasticity was linked with a paradoxical yet unusual firmness; its influence upon others was as communicative and compelling as is the spell cast upon artistic Japan by its symmetrically majestic Fujiyama.

Dr. DeForest's life could not have been lived in a more favourable environment. His eye, his brain, his soul were *tabulæ rasæ* ready to be impressed by paradisaic scenery, the chivalrous deeds of mediæval daimyos and their devoted samurai, the modern miracles of a speedy and victorious renaissance, and the philosophical and spiritual aspirations of his beloved adopted countrymen.

While Dr. DeForest was an able exponent of various methods of missionary procedure, emphasis was placed

upon evangelism, with literary and educational work as important minors. Few missionaries have equalled him as an apologetic and evangelistic preacher; while in the literature of his riper years the Japanese found a most sympathetic, reasonable and intimate appeal to the national spirit and conscience.

Perhaps he will be longest remembered by appreciative Japan for his personal attitude towards its unique people. He studied them all his life long; he admired their strength and sympathized in their weakness; he became all things to them that he might win some for his Lord. His attitude towards them in his later years was happily symbolized by the character which, borrowed from China, they used for the idea of friendship. In one of its oldest forms it is a pictograph representing two right hands signifying the strength of a virile manhood. He always stretched out his strong right hand, not so much to seize hold of the weak left hand of Japanese frailty and moral perversity, as to discover and reinforce the brawn and muscle of the nation's higher strivings. Such an attitude begot an admiration and devotion to the missionary which this volume hardly suggests in its fullness. Commoner and emperor alike felt its subtle charm and held this faculty for friendliness in highest honour.

But John Hyde DeForest was first of all and last of all, like Abraham of old, a friend of God. He loved men devotedly because God was his Father and theirs, because in Jesus Christ, their Elder Brother, they were made blood brothers. It was his study and passion to bring men to see these distinctive facts of Christianity. As it was his Father's business to reconcile men to Himself through this Elder Brother, so it was His

missionary servant's joy to touch and save all whom he could in any way intimately reach.

It is such a man as this—one of the truest and best missionaries of our day—whose faithful portrait a filial yet severely impartial daughter has here presented to the Christian public. Among some hundreds of missionary biographies with which the present writer is acquainted, he does not recall one which so happily describes the modern apostolic life. Nor does he recall a single volume which is so full of instruction to the prospective missionary to advanced peoples. Some will disagree with Dr. DeForest's views as to the ethnic religions and even of the Christian revelation. Yet the most conservative critic, unless wholly obsessed by the *odium theologicum*, will bless God for so Christlike a life and so devoted a ministry. While such an adaptive program is at present most useful in progressive, philosophical and critical Japan, it will soon be demanded in most of Asia. Candidates and young missionaries will find in these pages a norm for their own imitation in those methods and activities which are fundamental in missions; while on the spiritual and Godward side, they may well imitate him, even as he followed Christ.

HARLAN P. BEACH.

New Haven, Conn.

Foreword

TWO or three times during the last few years of my father's life, when we were walking together on the hills, he broached the question whether the time had not come for him to write a book embodying the mature conclusions of his missionary experience. He intimated that if he did so he thought a suitable line to take would be that of his missionary evolution; he held that the environment of the mission field in Japan, by opening his eyes to God's working in all the world, had been the divine means of his developing far more than would have been possible, humanly speaking, had he remained in the pastorate in America.

What he did not do it has been my happy privilege to attempt in this book:—not so much to portray as a complete biography would the man in all his aspects, as to show the interplay of the work and the environment upon his native forces and the way they wrought under the hand of God to make him what he was. Where I have used material irrelevant to this line of thought, it has been to prevent distortion of the portrait through too close an adherence to the main purpose of the writing,—the purpose to perpetuate the message of a life open-hearted and open-minded to God's ever-expanding revelation of Himself.

To the friends whose faith in the value of this message led me to the writing and strengthened me in it; to the Woman's Board of Missions of the Interior and to my

fellow-workers at Kobe College, who have so generously allowed me time for the task; to the American Board of Commissioners for Foreign Missions and to other friends who have ungrudgingly granted me the use of letters or information in their possession; to the *Independent*, the *Congregationalist*, and the *Christian Endeavor World*, that have freely permitted the use of extracts from their pages; to the Hon. Kunimune Daté, who kindly permits for the cover design the use of the crest of the feudal house of Sendai; and especially to my mother, who has been to me, as she was to my father, a constant literary adviser and helper, I gratefully acknowledge my indebtedness.

CHARLOTTE B. DEFOREST.

Sendai, Japan.

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I

The Missionary in Embryo

"He has sounded forth the trumpet that shall never
call retreat;
He is sifting out the hearts of men before His
judgment seat;
O be swift, my soul, to answer Him! be jubilant,
my feet!
Our God is marching on."

—*Julia Ward Howe.*

I

THE MISSIONARY IN EMBRYO

THE young teacher was early at his desk in the little country schoolhouse that wintry morning. It was not so much that he had the day's work to prepare, as that he was wondering how to meet his boys. He knew how they had put out his predecessor; and now he had heard that they were going to put him out too! Yes, and put him out they could, for he was only sixteen, and rather short at that; whereas some of his twenty pupils were older and larger far than he. He did not claim to be a thoroughly equipped teacher, but at least he knew more than his pupils did; and self-respect, as well as the exigencies of self-support, demanded resistance to the rumoured intentions of his scholars.

As he sat thinking, the door opened and the largest boy in school walked in. He laid down his books and began shaking the snow from his coat. The teacher looked on for a moment, then took the bull by the horns:

"Jim, do you know, they say the fellows are going to put me out."

Jim flicked off another batch of snow and slowly stretched himself until his full height blocked the doorway.

"They'll have to walk over my dead body first," he said, and the teacher knew that the day was won.

This young teacher, whose name was John Kinne Hyde [DeForest], had had other early difficulties to meet. As fifth of eight children in a country pastor's home, he had had his share of life's training for co-operation and mutual helpfulness in rubbing elbows with five energetic brothers, old and young. A sympathetic parishioner in Westbrook, Connecticut, the home of John's birth, has told how she "dropped around" at the parsonage one day to see if she could be of help to the pastor's busy wife, and found that the sensible mother had set the boys to work at the wash-tub "to keep them out of mischief." The struggle with poverty, however, was as real as the allurements of mischief to fun-loving boys, and from the beginning these sturdy youths learned how to use their brawn and their good sense in earning their way.

John had the privileges of the public schools, both at his early home in Westbrook and at Greenwich, where in John's eleventh year his father went to take charge of the Congregational Church now known as at Cos Cob. John's father, William Albert Hyde, was one of those "truly good and faithful pastors" of whom New England in the last century could boast so many,—hard earnest workers in the traditional lines, rewarded by occasional revivals and the loving adherence of their flocks; genial by nature, but sometimes letting the strictness of their orthodoxy develop an unnatural severity. When John in college once said to his father that he thought "some Catholics would be saved," the latter reproachfully replied, "Why, my boy, how can you say so?" John had no marked respect for traditions as such, and to him in his younger years this strict father, with his conscientious mainte-

nance of religious discipline at home and his strong adherence to his church inheritance from the elders, was hard to appreciate. Perhaps we must admit John to have been rather refractory and willful on his own account sometimes, and thus not always equally well qualified to recognize the virtues of a superior. But with his developing manhood he came to understand what he had not discerned in youth: afterwards he more than once wonders why he did not appreciate his father sooner; and he records with joyful gratification how an old parishioner, fifteen years after the faithful pastor's death, said to his son, "One look at his face was better than hearing most sermons."

John's mother, Martha Sackett, was another type of New England saint—a Dorcas: one who brought up her large family with a warm heart and a kind hand, and who extended her ministrations beyond the limits of her own household; who outlived her husband twenty-four years,—years of practical helpfulness lived among her children, grandchildren, and even great-grandchildren,—mentally active in leading her Bible class of old ladies, and preaching the Gospel even in a foreign land through a patchwork quilt extensively embroidered in her eighty-second year with Scripture texts. John lavished on her in the years of her widowhood a double devotion. Faithful letters from another hemisphere bore constant witness to the part she had in his life through past aid, present sympathy, and eternal mother-love. "I thank Thee," rose his prayer from distant soil, "for the dear mother and her ever hopeful, trustful smile. Grant that all her children may inherit that smile of peace and inward joy and faith."

John's school life, interrupted by that winter's term of teaching in Bozrahville, Connecticut, was continued at Phillips Academy in Andover, Massachusetts. After a year and a term there, he graduated in 1862, fifth in a class of forty-five and honoured with a Greek oration. Not without many a struggle, however. His poor preparation necessitated the burning of much midnight oil, in (as he afterwards said) "the hardest study I ever did, so that I occasionally fainted over my books." He was partly paying his way by being chore-boy for a kind householder and caring for her cow and her garden. The earnest parents did what they could to help, and "Aunt White," a sort of fairy godmother, sent an occasional five-dollar bill. To this good aunt John opened up his heart in confidential letters about his spiritual condition. Chores and books were not the only things that were filling his thoughts those days. The effort for an education, the death of a younger sister, the religious atmosphere of Phillips Academy, were contributing to the development of the moral and spiritual nature of the eager, warm-hearted boy of seventeen. He was worried because he had not the conventional signs of conversion; he tried in vain to attain to a profound conviction of sin and to a state of steady thinking upon unworldly and spiritual things. But a talk with a theological friend showed him that perhaps a sudden conversion was not the only genuine kind; and with less uncertainty of tone he wrote Aunt White before he graduated that he felt himself to be a Christian.

One sermon heard in those school-days went on record. To the fame of it, already acclaimed by many, he adds his boyish tribute of appreciation: "I last Sunday

heard a sermon by Professor Park which he has preached over three hundred times; it was beautiful; the subject was, 'Peter Denying Christ.'"

The fulfillment of his ambition to go to Amherst College, like his father, and then,—"if I ever get to be good enough,"—to be a minister, was postponed to the indefinite future by lack of means. Intending at first to teach on leaving Phillips Academy, he instead enlisted for service in the Civil War and was for nine months a member of Company B, Twenty-eighth Connecticut Volunteers. Of actual fighting he saw but one skirmish. At various points in Florida and along the lower Mississippi he did duty as a common soldier when not detailed as clerk in the quartermaster's department or as regimental postmaster.

Though outwardly uneventful, those nine months of enlistment had for his inner life a deep significance. To Aunt White again he confided the nobler thoughts, the strength in temptation, the Christian convictions, that were growing in him through contact with danger by land and sea, through resistance to prevailing camp vices, and from the quiet meditation of an earnest heart on lonely picket duty. The ideal of the Christian ministry renewed its appeal, and even the thought of becoming a missionary found its way onto paper for Aunt White's eyes. The organization of a regiment church, "called the Church of Jesus Christ," at Barrancas, Florida, in May, 1863, was the occasion of the public profession of his faith. "I fear I had long ago made up my mind to be converted after deep and lasting convictions; now I am satisfied that the secret, silent moving of the Spirit is full as good a way as any: all of God's ways are right. . . . Perhaps it

is because I had resolved on *my* way that I was disappointed; but I am more than satisfied—I am thankful if God has thus by His Spirit and through the blood of Jesus saved me."

On the expiration of his term, in the summer of 1863, he was honourably discharged and returned to his Connecticut home somewhat worn with the malarial fever that he had contracted in Mississippi and that had at one time threatened his life. His energy revived in the bracing home atmosphere, and with the pittance he had left from his soldier pay he entered Yale College that September; but finding in a few months that no adequate means of support was open to him, he left college and secured through an agency a teacher's position in a private boarding-school for boys, in the beautiful town of Irvington on the Hudson. The vital thing for which the months at Irvington were remembered in after life was the friendship they brought with the leader of the Bible class of which John became a member. This leader, Mr. H. F. Phinney, of the New York publishing house of Ivison, Phinney & Co., was a man whose religion demonstrated itself in a very practical interest in the young men of his Bible class. Many years later John wrote for his own children the story of Mr. Phinney's friendship, that he might keep green the memory of one who had his lifelong gratitude. Here it is:

". . . I was at Irvington only a few months, and then was notified by Professor Northrop, now president of Minnesota University, that I could have the DeForest Fund of $333 a year by coming at once and agreeing to take as good a stand in Yale as I had taken at Phillips. I told my Sunday-school teacher that I

was going, and he kindly invited me to his house to dinner. Now Mr. Phinney was a very wealthy man. He had a magnificent house, and one of his rooms was shelved all around and loaded with books of every kind. I admired immensely his exceptionally fine establishment. I don't remember meeting his wife or any children, but we had a first-class dinner. Then he took me into the parlour and played on his grand piano, which quite surprised me, as he was rather an oldish man. He said he played to keep from melancholy, as his physician had advised him to do so. In our conversation, or rather his, he asked me about my plans in going to college, and I told him I expected to be a minister, if I succeeded in getting through the course. He delicately inquired about the prospects, and I told him about my fund. Then he said that doubtless I'd find it hard to pull through on that amount, and in case I did have difficulty, if I'd let him know he'd be glad to assist me. I thought this was just a good-natured after-dinner speech and placed no dependence on it. When I started to leave he went into his library and took down eight volumes here and there and gave them to me. It was the first armful towards my library. I don't know what has become of those books. I can't find one here. If I had them now I'd give them an honoured place.

"Hardly a term went by before it was apparent I'd have to have more money somehow. Mother interested Aunt White in me so that she sent me a hundred a year, but still that wasn't enough. So it occurred to me towards the end of the term that Mr. Phinney might possibly lend me some money. I wrote him that his prophecy had come true and I was hard up;

if he would lend me $50, I'd pay it back after graduation, though in case I should die it would be a total loss to him. To my surprise he replied by next mail, enclosing a check for $50 and simply saying, 'When you need more, write again.' That was splendid. I knew then that I was sure to go through Yale. I do not remember how many times I wrote him, but when graduation day came my account was somewhere near four or five hundred dollars in debt to him.

"Of course I began to pay him off. For in the Divinity School Professor Northrop secured me the office of librarian in Brothers' Library at $225 a year for two hours' work after dinner from 1 to 3 P. M. Then I became the principal of the first City Night School at $4 a night for two hours' work. I also had private tutoring at $1 an hour. And before long I had preaching at $20 a Sunday. So I could afford to pay my debts! But when Mr. Phinney found my checks for $25 and $50 coming in, he took occasion, on Christmas and some other days, I think, to write me a nice note and ask me to accept $50 of that debt. So he forgave me a generous share of the whole amount. And when I left the seminary I had several hundred dollars in the bank.

"Very few men ever took such interest in me and had such faith in me as Mr. Phinney. He was a friend in a most substantial way when I greatly needed aid. And because he helped me I have always been glad to help one or two students in the same way and so pass along the kindness shown me. And I want my children to remember this name and to keep his photograph when I get through with it. Also, in case you are prospered and able later on in life to help some poor

but promising student, I hope you will do it in memory, in part, of the good and kind Mr. Phinney who so generously aided me to go through Yale."

Thus John went through college and seminary:—but not under the name of Hyde, as we have hitherto known him. For this Saul is also called Paul. The terms of the DeForest Scholarship at Yale at that time required its recipient, if not already bearing the name DeForest, to adopt it. With the consent of his parents the change was made by act of legislature, and thenceforth he was known as John Hyde DeForest, by college friends familiarly called "Jack."

As a scholar he was above the average, graduating with Phi Beta Kappa rank, but he was not brilliant. He evinced no unusual aptitude for languages; science and mathematics made but an ordinary appeal to him. History, philosophy and literature seem to have been his favourite branches. He had, however, at times an original way of looking at things and of stating them that made the friends that knew him best expect from him a more than ordinary career. To others, we confess, he was nothing unusual. For the casual observer he was a young man of average size and appearance, with a happy-go-lucky, unconventional air and a gay necktie, and sometimes too an independent manner that might have seemed dare-devil, but in reality covered a proud and sensitive heart. What he did he did with his might. "I work when I work," he wrote to a cousin, "and when I play I am equally radical." He had his seasons of religious depression, but work and friendship were effective tonics, and his optimistic nature always rebounded to the call for action. His love of humour, too, often saved the day, and his capacity for friendship

found rich return in the companions of his college years. Of these he had many, for whether rowing on the class crew, helping earn his way as steward of a boarding club, or entering into organized society life in Alpha Delta Phi and Spade and Grave, his various activities were such as brought him into contact with other men; and the lifelong friendships begun then included men of widely different interests and walks in life. One of them later wrote of him: "He was a muscular oarsman, a genial companion, an obliging librarian, a far from sedate theological student, who preached every Sunday after he was licensed and nobody knows how many times before."

How his inner experience led this "far from sedate" youth to become a theological student, we who have seen him at Phillips Academy and in the army can guess. But even at the expense of going back a bit, let us hear his own account of it, written in reply to a distant daughter's question about his choice of a life-work:

"As to how I came to be a minister at all, that's a rather long story. It took shape on a transport off Cape Hatteras one night during the war, when I walked the deck till after midnight and told the Lord I'd serve Him as a minister if He'd bring me through the war in safety. It was a rather cowardly feeling mixed with a sense of utter weakness that led me to that decision. The next night a tremendous storm arose and we barely pulled through the peril. I felt glad then that I had made my decision. So I joined the church after we landed in Florida. I'd like to see the place once more. It was on the bluffs overlooking the Gulf of Mexico and under a broad oak tree. The chaplain made up a

little church out of such materials as he could get from the regiment and that was the church I joined. All I recall of my examination was the question, 'What is faith?' I replied, 'Faith is the substance of things not seen,' etc., and felt a little as I used to when I recited to my teachers in book language glibly without knowing a bit what in the world it all meant.

"In college I felt bound by my vow—otherwise I fancy I'd have broken off. For I got into a rather worldly spirit and was offered one or two good places as teacher. But I went right on,—though some of the fellows thought it very queer I was going to be a minister. One time in senior year a pile of us were gabbing together and I was asked what I was going to be and replied, 'A minister.' 'The devil you are!' said one of my classmates in surprise. That rather stumped me. If it appeared to others that I was so totally unfit for the ministry I began to think I had better give it up. So I took Joe Greene aside and asked him as my best friend to tell me frankly if I seemed so unfit. He comforted me with very emphatic assertions that 'the ministry needs just such fellows as you,' and so I kept on."

Without losing time between the college and the theological course, he graduated from the Yale Divinity School and was ordained in 1871. Before graduating, however, two events had made the future bright with promise. He had accepted a unanimous call to the pastorate of the Congregational Church at Mount Carmel, Connecticut, a town seven miles from New Haven, where he had partially supplied a vacant pulpit. Then too the star of love had dawned for him; and in his marriage engagement to Miss Sarah C.

Conklin of New Haven his cup of joy was filled to the brim. They were married and settled in the parsonage at Mount Carmel, radiantly happy in home and in work, winning jointly the loving devotion of the people they served. But short-lived joy ran its course: in the spring the young wife and her new-born babe were laid to rest in the neighbouring churchyard.

The young pastor was stunned by the completeness and suddenness of his loss. In the ensuing struggle with his grief, with his pulpit, and even with his faith, he was laid low by a malarial fever; at this dire moment, despair of his chosen life-work had well-nigh conquered but for his loving people and the tonic power of nature. Weeks of tramping and trouting in the woods of Maine drove out the fever, brought balm to sorrow, and renewed the iron of courage in his blood. The natural beauty of Mount Carmel, too, furnished a preservative supply; and in lines which he quotes about this time we trace the experience of those years, extended into a lifelong habit of hill-tramping:

> "If thou art worn and hard beset
> With sorrows that thou wouldst forget,
> If thou wouldst read a lesson *that will keep*
> *Thy heart from fainting and thy soul from sleep,*
> Go to the woods and hills! No tears
> Dim the sweet look that Nature wears."

Twenty-five years later, on receiving in Japan the account of a visit that two of his daughters had made to Mount Carmel, he renewed the memories of his pastorate in the following letter:

"I don't know when I've received letters that gave me so much solid satisfaction and joy as yours about your Mount Carmel visit. They took me back over

the parish and the mountain and I seemed to be walking in the old paths. Mount Carmel is a precious place to me for many reasons, chief of which are, because the people loved me (which was a real surprise to me), and because I went through a very critical spiritual crisis there in which I nearly lost my faith; and I actually resigned expecting never to preach any more, though I didn't say that to any one. It was the time when skeptical views were in their first rush, and I was nearly carried off my feet. The *Independent* had fallen into the hands of a brilliant young skeptic, and it seemed to me the old church and the old faith would go to the wall. I was saved by the love of those Mount Carmel folks for me, especially Mrs. George Ives, who took me in her home to board. I was virtually a Unitarian for a while, I suppose, but gradually and naturally I saw the glory of the old faith, and when the revival came, it lifted me into the missionary business.

"While at Mrs. Ives', being right at the foot of the mountain, I often went up on the top and took to climbing those steep cliffs, *à la* Tyndall in the Alps, and nearly lost my life twice, as I came within an ace of slipping from the rocks when about fifty feet up. I love the people and the mountain and am glad you saw them, and also the grave there. It was my loss there that tended to unsettle me, but the kindness of the people, who gave me six months' vacation and continued my salary, held me till I recovered myself. I tell you these things, since you are now in a position to appreciate them. Arguments and doctrines, etc., never will save any one when in doubt and sorrow and despair—nothing but love will."

And love did. In a few years he could look back upon his experience at this time and read what it had wrought for him. "God *meant* something for me five years ago; I know that my whole heart-life and my whole life-work were changed by my loss; and God has led me until I'm far happier than ever before, because now I have laid aside the petty ideas and the half-skeptical heart I used to have, and am trying to love and help my brothers wherever I find them."

He went back to two years more of faithful ministry upon which the seal of approval was set in a steadily growing religious interest throughout the parish, culminating in a sincere and fruit-bearing revival in the winter of 1873–1874. Scenes abounded that Mount Carmel had not known for twenty-five years. Crowded prayer-meetings, frequent extra preachings followed by inquiry meetings, personal work successful in unexpected quarters, the appointment of women from among the church-members to work in the outlying districts, a large Bible History class of new Christians who studied and recited on their subjects, the formation of a Woman's Missionary Auxiliary,—these were some of the activities called into being by the influx of new spiritual life.

There was, however, in this revival more fruit than the upbuilding of the church. To the pastor it was the sign for which he had been waiting, the answer to his prayer for guidance about becoming a foreign missionary. The thought that he had breathed to Aunt White from the army had awaked from its lethargy. "I have been wondering," he wrote his parents during the revival, "whether it is not both a duty and a privilege for me to go as a missionary. . . . I see no reason

in my circumstances for staying in our country . . . but my *fitness* is the main point. I hold it true that no man should go as a missionary unless he is a man of large ability and undoubted consecration. Could I satisfy myself on these points, I should be all ready."

The attitude of his parents towards missions may be seen from what he himself told the audience in his farewell address at the American Board meeting before starting for his field: "My father is the happy father of many children. The first few that came along he named after our uncles and aunts, and when he had pretty much exhausted that source, being a good man, he turned to the Bible for comfort. He called me John. Still the children came; and just about then came the news that two of his classmates who had gone out as missionaries had been murdered; so he perpetuated the memory of that in our family by calling his youngest boy Lyman Munson. Thus I learned how the early missionaries were treated. And in those days what was the great petition that went up from mission-loving hearts? I know how my father prayed, in his pulpit and at the family altar: *the* petition was that Almighty God would open the nations of the earth to missionaries." Therefore these parents answered their son's letter without opposition to his entering upon missionary work. They merely raised such questions as a proper prudence dictated; to which he replied: "As to my health, I do not suppose that one clergyman in five is my equal in strength and likelihood of lasting forever. . . . You will have to cast about for some better excuse for me. However, before the matter approaches a crisis, I shall come home and do my pleading." "More and more it seems both

a duty and a privilege to go where so few are willing or able to go. Because I believe in the power of the Gospel, I want it to be carried outside of our Gospel-ridden country; a hundred ministers would be glad of my place here and not one of them would be able or willing to go abroad."

Thus the decision was made, and made with the blessing of his godly parents and the regret, but also the affectionate Godspeed, of his people at Mount Carmel. When he told his purpose to his old friend and teacher, Professor Fisher of Yale, the historian had answered, "Go to a people that has a history." In later years, as the treasures of Japan's history and traditions began to open up to him unexpected wealth in every phase of Japanese life, and unlooked-for opportunities of Christian service, he recalled those words with a deepening appreciation of the insight that prompted them. India, his first choice of a field, was recognized as impracticable for him, since his army experience had demonstrated his unfitness for residence in the tropics. Hence the American Board appointed him to its newer mission in Japan.

The joy of this appointment was doubled by the fact that it was not for himself alone. He had found in Miss Sarah Elizabeth Starr, of Guilford, Conn., the worthy partner of his life purpose. Born and brought up in a farming town and being an ambitious student, she combined with a strong physical constitution practical experience and intellectual gifts further developed by several years of school-teaching in Vermont, Minnesota, and Connecticut. Then, too, a saintly mother had trained the daughter from girlhood in the vitality of spiritual things, and had taught her to believe in the

MR. AND MRS. JOHN HYDE DE FOREST IN 1874

missionary obligation resting upon the church and the individual. The father, although accepting these doctrines in theory, could not brook them in practice when they threatened to remove to a distant country the daughter who was his pride; and it was with his bitter opposition that she persisted in the course to which her conviction of the right impelled her. The mother, with a rare combination of strength and sweetness, maintained the conjugal peace while supporting her daughter's resolution; and so sincerely did she live out her own teaching that she could say in the midst of her suffering, "I rejoice to make the sacrifice of letting my only daughter go as a foreign missionary." To this daughter the call of love came with a double joy, because in it the twofold ideal of home-making and of missionary service beckoned to fulfillment.

They were married September 23, 1874, were bidden farewell at the annual meeting of the American Board at Rutland, Vt., and sailed from San Francisco on the *Colorado*, a side-wheel steamer that without stopping at Hawaii took twenty-seven days in crossing to Yokohama. With them, also for mission work in Japan, were Dr. and Mrs. A. H. Adams and Rev. Joseph Hardy Neesima. The last months in America, with their busy planning, packing, and purchasing of outfit supplies, were irksome to the eager young spirit that pressed forward to his chosen work. "I shall be glad," he wrote to the American Board secretary, Dr. N. G. Clark, "when the business part of my life-work is ended, and the solid work of the Master is entered upon. I am very tired of this heartless work of packing: it is so foreign to my enthusiastic work of last winter that I seem to have lost almost all of my religion. I

endure it, however, by knowing that it is a duty that can't be avoided, and is therefore one of the things that should be done to the glory of God. I am sure God always meant me for some distant work."

In the happy faith of such a call, he took his departure to that "distant work." "As the great steamship *Colorado* moved slowly from her pier," he wrote back, "cannon after cannon spoke out a loud farewell, until the mountain-lined harbour was filled with thundering echoes; less noisily, but from the heart, our friends were waving us farewells from the bow of the steamship *Japan*. Naturally we felt some bunches in our throat which were hard to swallow: a proper feeling indeed, but by no means to be interpreted as for a moment regretting our choice for life; we counted the cost long before leaving, and mean to take hopefully all the disagreeable side-dishes of the missionary calling."

II

The Early Japanese Environment and His Adaptation to It

"Climes remote and strange,
Where altered life, fast-following change,
Hot action, never-ceasing toil,
Shall stir, turn, dig the spirit's soil;
Fresh roots shall plant, fresh seed shall sow,
Till a new garden there shall grow."

—*Charlotte Brontë*, "*The Missionary.*"

II

THE EARLY JAPANESE ENVIRONMENT AND HIS ADAPTATION TO IT

"WE landed Thanksgiving Day. Oh, how glad we were to see the land and to feel that our voyage was over! We just gave extra thanks, and determined that henceforth Thanksgiving should mean more to us than ever before."

Thus runs the first home letter from Japanese soil; and then it proceeds to give incidental mention to some of the most honoured names in the history of Christianity in Japan. But not in the setting that mission history gives them—these heroes of dictionary-making, Bible-translating, missionary statesmanship, philanthropy, and evangelization! Let us rejoice that they sometimes relaxed from their labours by eating turkey and going sightseeing.

"Mr. Greene [Rev. D. C. Greene, first missionary of the American Board in Japan] came out to meet us and took us to his own home; it was delightful to meet his wife and four little ones, and to feel at once as if we had got into a real American home. Here are Methodist, Dutch Reformed, Baptist, Congregational, and Presbyterian missionaries; and all of them have given us most hearty hand-shakes and good grub. For instance, last night we were invited to Dr. Hepburn's to tea, or rather to Thanksgiving Dinner, which they had postponed. We had a tremendous turkey, worth out here fifteen dollars. It was a present to the doctor and the

first one he has had in this country, though he has been here fifteen years. I told him if I waited fifteen years without a turkey I should want one worth fifteen dollars. . . . Oh, I wish I could tell you of my visit to Yedo [Tokyo], the great city of this empire. . . . We had two of the best guides in the empire: Rev. Mr. Ballagh, Dutch Reformed, took us on Monday, and Dr. Veeder, one of the teachers in the 'Great College,' on Tuesday. . . . I can only tell you of one incident. We went to a tremendous temple [Asakusa]; its gateway was as large as the Mount Carmel Church, and we went between two hideous images, high and large, the guardians of the temple. The people that are sore-footed stop and worship these giant creatures by hanging their shoes before them and leaving them there as an offering. You often hear people say, 'I'd give all my old shoes if so-and-so could happen.' Well, the heathen really do it. I saw I should think forty pairs hung up for the old guardian gods to smell of. We kept ours on.

"Then we entered a courtyard, and beyond was a real temple where the people did their best worship. . . . You remember my telling how they wrote their prayers on paper, then chewed them and made spit-balls and threw them at the objects they worship. Well, there were thousands of spit-ball prayers all around and I had a good mind to try one myself, but was a little afraid to do it; I reckon mine would have stuck. . . . The god was a queer thing indeed: a wooden image about as large as Henry, sitting in a chair. . . . Whoever has any disease or pain comes and rubs the god where the pain is, and so many thousands have rubbed the old fellow that his eyes and nose

and belly are rubbed pretty nearly out of existence. I'm sure the god will have to go to some bigger god before long to get patched up: indeed there is one somewhere that has had his shin all rubbed off and has had a new one put in. I saw a poor diseased old woman, all bent over and full of pain, come up; with folded hands she prayed, then rubbed the god pretty much all over; poor thing, I wished she knew of One to whom all heavy-laden creatures might go."

With this introduction to Japan in Yokohama and Tokyo, "kept by friends whom we had never seen, but who greeted us for our common Master's sake," the newcomers took ship for Kobe, where they saluted the brethren; then, taking all the railroad there was to take, they went to their appointed place in Osaka. Osaka was the second station of the American Board in Japan, and had been opened two years before by Mr. and Mrs. O. H. Gulick. These pioneers were soon joined by Dr. and Mrs. M. L. Gordon, in whose home the Osaka Church, the second Congregational Church in Japan, had been organized with seven members in the spring of 1874.

The first DeForest home in Japan was a small Japanese house with some foreign features, situated in Yoriki-machi, an annex to the foreign concession in Osaka. To have started at housekeeping directly on arrival would have been difficult, though the enthusiasm of the young couple would not have hesitated to make the attempt. As, however, their household goods, shipped from Boston by way of Cape Horn, were delayed some months by an accident to the ship, their first winter was happily spent in the home of their colleagues, Dr. and Mrs. Gordon. "We are really for-

tunate in not having our goods," wrote Mr. DeForest, "for Dr. Gordon is the best scholar of Japanese in this part of Japan, and he willingly tells me all he can and is an excellent help towards getting a start at this most twisted language."

Of their own domestic arrangements, when completed, little need be said. There were in those early years the usual explanations to be made to the home friends as to why they employed servants. "With help so cheap we can't afford to do any other way. A missionary's time is valuable: he must learn the language, and then use his knowledge to spread the Gospel, not to wash and make gardens. Yet we deny ourselves many, many things; and if necessary, we all would deny ourselves every servant, and pretty much everything else—a missionary means business." There were the usual questions from home people as to what they ate and wore and how they lived, eliciting disclosures that tended to prove the fundamental similarity of human nature everywhere. "You ask about my clothes. Yes, I wear some still. I've got a brand new stack of them, made by John Chinaman [1] for thirteen dollars; and although the Chinaman made a mistake in guessing how big I am and got the vest all put into the rear of the trousers, yet Lizzie thinks I look very much as I used to when I went to Guilford on business." "Lizzie got a cambric dress by mail, all made up; mail was twelve cents only [from America]. She put it right on and was as tickled as any carnally-minded, stay-at-home Christian is under the same circumstances."

The daily menu was a good one, in spite of a few

[1] The Chinese tailor is still frequently found in Japanese ports.

local problems. The plentiful, juicy, little Japanese orange acted as part substitute for drinking water in those days before Osaka had its city waterworks; otherwise filtered rain water was used for drinking, as the well water that rose and fell with the daily tides, and took some surface drainage in addition, was undesirable. Condensed milk (it was before the days of the evaporated varieties) and canned butter were of familiar appearance on every foreign table. "We have good substantial food and plenty of it," runs a letter. "I like rice very much. . . . We have had no butter for over three months, and I don't miss it so long as we have a cow." Perhaps the gradual passing of the olden cow will justify quoting at length on this subject: "I went to Kobe and bought a cow and a calf for twenty-four dollars. Now the cows of this country are peculiar every way: the natives have never used milk, but use cows to plough and carry burdens. The result is that these 'critters' are very sparing of their milk; most of them won't give three pints a day. Then they are generous kickers; I've seen my cow keep her hind leg going almost as if she were grinding a hand-organ, and my cow is remarkably gentle. To ensure good behaviour all cows have a ring through their noses, and if you jerk it well they give up the contest. But in this country there is no such thing as [pasture] grass, and so the cows are not much to blame for their low characters. They eat leaves from brush and such rank stuff as will grow on the mountains; besides that, we feed a little grain. Of course we can't make butter with such a cow, but we use the milk to eat with rice, etc."

"I laugh day and night to see and hear these comical

Japs," wrote Mr. DeForest after more than a year's residence: the humorous aspect of his environment did not wear off with the novelty. Indeed, in those days there must have been much more to strike the amused and wondering eye of the foreigner than there is now: —the women with their shaven eyebrows and blackened teeth and invariably the Japanese style of hairdressing; the men with the ancient Japanese queue, consisting of a narrow wad three or four inches long projecting over the shaven strip on the top of the head; the *samurai* stalking the streets with their two swords of different lengths suggestively conspicuous at their sides. And to what newcomer even now does not the jinrikisha appeal with an admixture of feelings in which humour is one ingredient? The jinrikisha of those days offered clumsy contrasts to the modern vehicle with its light rubber-tired wheels and compact equipment for rain or sunshine; and the puller was not the well-clothed man that the police of to-day insist upon. Still the picture given is unmistakably Japanese:

"One can hardly move a block in any of the cities without being addressed in this double-twisted, backhanded, excruciatingly polite and non-understandable language by some of the half-dressed natives who would be most happy to become one's horse for a slight consideration; and the only word a newcomer is sure of is the everlasting 'jinrikisha'! It is a large baby-cart, capable of carrying one or two full-grown persons or six babies as they average. . . . Very undignified accidents sometimes happen to those who ride. The Japanese are a marvellously polite people; when they bow, their heads go down to the level of their

knees; and it is not uncommon to see three such sweeping bows for a single salutation. One such bow divided up would last some Americans a year. Now bowing on one's feet is a comparatively safe thing; but bad luck to him who rides regardless of the equilibrium of things! The other day while walking out, I saw a Japanese friend riding towards me. He braced himself to do me the usual honour. His little coolie of course did not suspect that an additional weight would be suddenly thrown on the shafts; and when the rider smilingly bent forward to the showing of his back hair, down went the shafts, my friend went headlong from the jinrikisha, taking his astonished horse right between the shoulders, and both together measured full length in the road. . . . I did try to be a good missionary and tell him how sorry I was,—while I was aching to have him hurry away round the corner out of sight; and then I laughed the longest laugh on record—it was three-quarters of a mile long."

Besides long laughter there were long, deep breaths of admiration for the beauty of hills and valleys and green fields,—the natural contour of a land where Nature has been lavish with some of her most attractive forms. "Never think of us as 'poor missionaries'—the land is beautiful, a lovely land," was his surprised confession on arriving. Delight in the deep, soulful tone of the temple bells, in the quaintness of the dwarfed trees and the brilliance of the triple-tailed goldfish in the pond in his ready-made garden, in the luxuriance of the winter-blooming japonicas and the springtide peach and cherry blossoms far and wide,—this delight breathes through the letters of those early years.

There were also long, long sighs of sympathy and pity: for human misfortunes are many in a city of half a million, as Osaka was then. On a Sunday morning in the missionary's first winter there, one of those great fires, still only too well known in Japanese cities, broke out near the centre of Osaka and raged for some twenty-four hours, leaving over a thousand ruined homes, shops, and temples in its track. Dr. Gordon rose to the emergency. "He started out early Monday morning," writes his admiring young comrade, "and hired two hotels to cook for him. Then he bought rice, etc., and bamboo plates and chop-sticks, and with the help of some native Christians he distributed nine hundred warm meals on that day; they carried loaded baskets through the burned district, and wherever they saw the poor women and children sitting on the ground where their houses had been, they gave them a bamboo plate of rice and a pair of chop-sticks; they were very thankful indeed. On Tuesday I joined them in the distribution; I gave away about a hundred and twenty hot meals that morning. I learned to say, 'Did your house burn up? Then I will give you this.' In two days after that new houses were going up all over the burned place, and now you wouldn't know the spot. But the most marvellous part of this story is the cost of the meals: everything, all told, made each meal a trifle over two cents! Our missionaries subscribed one hundred dollars out of their own salaries to help these poor people. Dr. Gordon also telegraphed to Kobe for help and immediately through the missionaries there some three hundred dollars were subscribed. This was offered to the government to aid the needy, but with a strange pride it was rejected." This rejec-

tion was before the development of the fraternal consciousness by virtue of which the Japan of to-day can alike receive from other nations for her own relief and contribute to other nations for theirs in time of flood, famine, or earthquake.

From time to time there were outbreaks of cholera with long death-lists in their train. Of one epidemic in the autumn of 1877 Mr. DeForest wrote: "They die on the cars, they die in the tea-houses and on the road. Yesterday on the way to church we passed a dead jinrikisha-man sitting in his wagon as if asleep. The police saw to it immediately." Among such scenes the writer voices his admiration for timely action on the part of the authorities. "The government is doing its best to check the disease, disinfecting drains, distributing proper medicine and preventives, quarantining every house where it is, arresting spurious druggists and doctors, furnishing free medical aid to the poor, etc. Indeed there probably is not on the face of the earth a government like this for doing such a thing. We have no fears, but are cautious, not letting our servants go to the [public] bath, etc."

Another evidence of the confidence that the Americans felt in the government is given in a reference to the Satsuma Rebellion of 1877. For the benefit of home friends they explained that the struggle, though fierce, was confined to the southern island of Kyushu; but they added, "Should the trouble spread, we foreigners are as safe as if in New York."

Two events had strengthened this confidence. One was indeed one of the minor causes of the rebellion itself—the edict depriving the samurai of the right hitherto enjoyed of wearing swords. This edict, that

helped rouse to a last formal resistance the spirit of such samurai as had been embittered and alienated by the policies of the government that they had helped to reinstate, was to resident foreigners a distinct reassurance of their personal safety, and seemed also from the civic point of view "a great step in favour of peace and good-will." The other event was the notification of 1876 regarding Sunday, of which Mr. DeForest gives the following translation:

"*Notification 27*

"It is hereby notified that up to the present time the first and the sixth days have been observed in the government offices as the days of rest. But from the first of April next all government offices will be closed on Sunday, and will be open only until noon on Saturday.

"SANJO SANEYOSHI, *Prime Minister.*

"*March 12, 1876.*"

In giving an illustration of the effect of the new step upon the church of those days, Mr. DeForest takes occasion to summarize from a year and a half's acquaintance with Japan his view of her policy:

"Japan is a progressive nation. Let any one spend an hour on the history of this people, reading the dark times of Ieyasu three hundred years ago, or let him talk with an intelligent samurai of advanced years concerning the heartless and barbarous things he himself has shared in or known of; and then see how united, quiet, safe the country now is: the sword laid aside, manufactures encouraged, schools multiplied, education exalted and persecution abandoned; and he will see the word 'progressive' belongs to Japan as it does to no

other nation on earth. And this desire to be progressive, which led her to introduce steamboats, railroads, telegraphs, etc., has also led to the adoption of Sunday, not at all because it is the Resurrection Day, but because she desires to accept as rapidly as is practicable the customs and also the laws, as well as the wonderful inventions, of the most civilized nations. . . . It will be noticed that the edict refers not to the people of Japan, but to the government. The people are not asked to observe Sunday, but are only informed that on that day they need bring no business to the courts, nor to any public office in the empire. . . . But one direct advantage of this edict is that it gives a regular opportunity to those who desire to hear about Christianity. Last winter a young official and his wife at Osaka were frequently seen at evening meetings, and on being approached said that they had heard with admiration the teachings of Jesus and desired not only further instruction, but permission to enter the company of believers. He was accordingly asked to attend church, at which his countenance fell: 'he was an official and could not leave his post; but he would come to all evening meetings, and on the more frequent government rest-days would study by himself the teachings of Jesus.' His sincerity won the church-members, and his frequent regret that he could not receive baptism created a strong movement in the church in favour of abolishing the Sunday rule and receiving him. It was claimed on one side that to observe Sunday would cost him his position and his means of support, and God did not require such sacrifices. It was claimed on the other hand that a church-membership that did not observe Sunday would imperil the cause of Christ. It

was then said that to be obliged to work on Sunday while the heart wished to observe the Lord's Day was better than to go to church with a careless heart; to which it was replied that that had nothing to do with the question. The official then made a truly beautiful request that his wife might be received, while he would pray God to open the door for himself. Being an official, he received news before we did; and one Friday evening in March, coming into the prayer-meeting, he astonished us all with the announcement that his prayer was answered and he could henceforth keep the Sabbath. That night the prayer-meeting was not as usual: it was a kind of praise meeting, thanking God that this great step had been taken by the government."

To these glimpses of the physical and civic environment should be added the newcomer's impressions of the moral and religious aspects of his surroundings. In the absence of studied statements, chance phrases and spontaneous expressions of the first five years abound to show that he had little respect for either the morals or the religions that he saw about him; that in this new and unfamiliar world it was the vices that had most forcefully struck his attention; and that the distorted and degenerate forms of religious expression in Japanese life had taken strong hold upon his thought. A few quotations will reveal in a variety of contexts, and sometimes in a merely accidental way, what impressions he was getting:

"This life is little by the side of the life to come, and that is one great reason why I gave up home and society: I hoped my going away would be a continual reminder to my friends that the life hereafter is a thou-

sandfold more worth striving for than this life. I do not want to preach to them, but I do want them to know that being out here in the midst of vice and idolatry, where there is no Sabbath and where true love and friendship are hard to find, is *good*, because I think it is just what God wants me to do."

"I have just taught my class in Sunday school, and in teaching these heathen fellows some very amusing things often happen. Dr. Gordon, for example, was telling his scholars once how the devil tempted Christ, and one of them replied, 'The devil must have been exceedingly impolite to tempt so good a man as Jesus.'"

"There is nothing the Japanese need so much as grit. One of the great evils we have to contend with in Osaka is this abominable weakness of doing evil because others do it, or, rather, because it is the standing, recognized custom of the land."

"The other day I received your first chapter of Lamentations with reference to my thinness and ghastly countenance. As a piece of composition, your letter was certainly excellent; if Jeremiah had only seen it before he wrote Lamentations, there is no telling how much he would have changed several parts. Indeed, it made me feel half sick: I became scared, consulted Lizzie, and then rushed off to get weighed, expecting the scales would turn somewhere around sixty or seventy pounds; but when the hundred-pound weight was put on and the machine didn't budge a millimeter, once more I felt like a man. Then when it turned at one hundred and forty-four, exactly my orthodox weight for seven years before leaving home, I knew the photographer had made my picture to lie; and why shouldn't he? He doubtless lies himself a hundred

times a day, and to have a machine that always told the truth would be simply to put himself into disagreeable company."

A dialogue with a Buddhist priest:

DeForest: "What are the principal points in your teaching?"

Priest: "Reverence to the gods and obedience to the laws of the country."

DeF.: "But don't you teach any more important things?"

P.: "The duties, 'Lie not,' 'Steal not,' 'Commit not adultery,' etc."

DeF.: "Do you teach these things always?"

P.: "Yes."

DeF.: "And when you teach the people not to lie, I suppose they obey you?"

P.: "No, not a bit."

DeF.: "How about adultery? Do the people follow your teachings on this?"

P.: "Oh, no!"

DeF.: "Then what is the use of your teaching and preaching? Does not the very condition of your country prove that there is no power in your religion to reform the people? Your commandments are good and everybody knows them, but who follows them? Now contrast the religion of Jesus. We have the same laws and we preach them constantly, and see with what result! In all Christian countries lying and prostitution are considered abominable. In all America and England not one such harlot street as this right near can be found; and the reason is because there is power behind this religion. We preach an almighty God and

an almighty Saviour, without which preaching forever amounts to nothing."

"Poor priests! They will soon have hard picking if they try to live by clapping hands, burning candles, ringing bells, and muttering old Sanscrit words which priests themselves don't understand."

"The work is just what I like, only I am not fit to be a missionary. I never knew while in America how much of evil was in my nature, until a new line of difficulties arose out here to try my patience and love. To be repeatedly cheated out of little sums, to baptize persons and then find them committing gross sins, to lend money and have the borrower talking evil of you, to have the most fault found by those whom you love the most—these are some of the trials of work here. But to see these liars becoming truthful and ashamed of a lie, to have free and easy young men shake off their old companions, to see them suffer being disowned for Jesus' sake, to see them refuse government employ and take a bare living to work for Christ—these and numberless things that I can't tell on paper are our joy."

These then are glimpses of his environment as this missionary saw it. He saw, too, certain processes involved in his adaptation to that environment. Of these processes, he recognized two as being fundamental, and he had the foresight early to establish means for their completion. These two were the processes of becoming acclimated and of learning the language,—both necessary before full missionary work could be entered upon.

The American Board mission was five years old when he joined it, but six of the nine men who were there before him had had either prolonged illnesses or threatened or actual breakdowns. "Such was the continued temptation to overwork," he writes, "that Gulick had sent to the Board to send out one fat and lazy man to be a constant pattern to the rest; and in the first public meeting after I came he said he hoped the Board had granted his request in sending me, who certainly was not fat, but who he hoped would prove lazy enough to meet the conditions." "When I came I found a weak and sickly mission; and no resolution of mine was so strong as this: 'I will not break down from overwork.'" This resolution meant persevering, conscientious regard for health in a climate to which he did not readily accustom himself. Every spring for years his old malarial enemy, "dumb ague, painless, but depriving one of the power to work," came upon him. The Japanese house was abandoned for a one-story foreign house on the Concession, of which he later wrote: "If my house is damp, it certainly is not so damp as some of Paul's residences." His mission mates, however, discountenanced his sleeping on the ground floor, and in due time voted a second story on the house.

"My first two and a half years in Japan," he has said, "were passed without my averaging over an hour a day with my teacher; day after day and month after month, I had to send my teacher home from sheer inability to peg away. My experience is by no means solitary," he adds, with a plea for giving newcomers a fair chance to get acclimated without overwork. For himself the process lasted into his fifth year. Nature's powers of adaptation seem to have been helped "by

occasionally eating a box of Dr. Taylor's pills, and by religiously observing every Saturday with mountain tramps." These tramps were made possible by taking the train to Kobe, and their only drawback, as far as history records, was that the comrades who joined in them were from Andover instead of Yale. "It is very trying to have to tramp Saturday after Saturday with fellows who never heard the 'Lathery Tutor,' who never caught a crab with a steam-bent oar and who never helped carry a cow up into the third story. Can't you send out some more Yale boys?"

The sultry summer weeks, in accordance with the Board's policy for its missionaries, were spent in cooler spots among the hills,—Arima's maple groves or Mino's waterfalls. These vacations from city life, with its rounds of regular work and its irruptions of irregular opportunity, were conscientiously planned to yield the best possible physical results, not only for restoring health, but also for preventing the loss of health. A hint that missionaries were being criticized for over-long vacations elicited from Mr. DeForest the explanation that these weeks, which if spent in the city would be worthless to the work on account of his inability to do efficient work in the enervating heat, were, by being spent where work was possible, being of the greatest advantage to the cause. For they were not mere vacations, but most welcome times for systematic study and renewal of the thought-life so often pushed to the wall in the pressure of missionary work. To these sufficient justifications for a reasonable time of absence from the city work, another was added from the life at Arima: "While we are summering, we have many opportunities of great work. The Japanese love the

mountains, and hundreds and thousands travel along over this range where we are. We meet them, talk with them, and such meetings and talks have resulted in the conversion of several and in the establishment of one church. My present teacher is a medical student, but I felt sure that he would turn favourably to Christianity; so I asked him to spend the summer with me on four dollars a month, just enough to board him. He came, and now he proposes to give up his medicine, go to our training school in Kyoto, and become a minister. Again and again such things occur here. The lazy missionary does accomplish something, even in his laziest vacation."

If time for acclimatization was a stern necessity, still more uncompromising was the necessity of time for language study. At the beginning, of course, such time was taken; there was little else an absolute newcomer could do. But no sooner had he the meagrest working vocabulary than the temptation was upon him to spend his time attending meetings and talking with the inquirers who flocked to hear, yea, to see, this new religion. One incident is typical of many in the first five years: "To-day three persons came asking me to show them Jesus Christ, as they would very much like to worship Him; I seated them, and when they found that I had no image of Christ they were disappointed; but two hours' talk opened the door a little, and I hope they will be led to inquire more and more for Jesus Christ until they find Him." The missionary had to brace himself perpetually against drifting with the strong current of present opportunity away from the moorings of preparation for a more efficient service. "I wish to say in self-defense," he wrote, "that although

others can preach after one and a half years of study and meet with success, I do not feel equal to attempt it. Until I have a fair understanding of the people's language, it is waste time for me to learn the religious vocabulary. The temptation throughout the length and breadth of the kingdom is to run before you can walk." If Daniel and his companions, he argued, were allowed three years to learn the language and customs of a cognate people, much more should missionaries to so absolutely foreign a land as Japan be allowed at least five years to learn its "rhinoceros-skinned language" that had nothing in common with the tongues of the West.

After two and a half years in Japan he wrote this exhortation to his fellow-missionaries: "It seems to me that we ought to look forward to a life-work here and to drop the fever-haste with which we all have plunged into work from the time the edicts against Christianity were taken down. Next year will need us more than this year; ten years from now will need us far more than now; the enlarged and growing work will need us more than the work just begun." And to the Board he wrote: "My whole future now is mapped out with sole reference to a long and exclusive study of the language before beginning any special work. The whole work of the mission, I think, does not depend at all on any more feverish efforts, but on a thorough study of the language; and if my health lasts, I wish to be regarded hereafter as a student rather than as a missionary until 1880. In this resolution of mine I firmly believe that I am doing what duty to the home churches, to the native churches, and to our Lord and Master requires." A few months later: "I am over-

run with work; but looking forward to *long* work, I have deliberately and prayerfully stopped going to evening meetings except on Friday evening; I teach Matthew to beginners one afternoon in the week, have a Bible class in Acts on Sunday morning, and go to Takatsuki once a month. I feel that a life-work demands a solid foundation in the language and a thorough acquaintance with Japanese customs and character, and therefore I shall be the slowest of the slow in speaking to public audiences." He was: with unskilled teachers and few of the language helps enjoyed to-day, he plodded on through nearly four years of living in Japan before he preached his first formal sermon and could write home: "Rejoice with me, for I am at last booked as a preaching missionary." "I didn't mean to do it until I had been out five years," he added apologetically, "but really the pressure was getting too great to withstand, and I have made the sacrifice. I have come to believe from what the natives tell me that could I only have a good teacher and an hour a day leisure for a year or two more, I should be able to express myself quite freely and could hope to stand before large audiences. It is indeed a joy to stand before our well-filled churches and tell them in their own tongue the things that lie close to our hearts."

Some of the mile-stones on the path of this progress to the point of preaching may be sighted from home letters. ". . . My maiden effort [at Sunday school after seven months in Japan]: it was pushed on me unexpectedly this morning, since Mr. Neesima and Dr. Gordon were both absent; so of course I had to take charge of the exercises. First I gave out the hymns and sang in Japanese; then I told Mrs. Gordon

I'd call on her to pray, as she had been here the longer; but she smiled and told me to do it myself. As I didn't know any words, I called on one of the church-members and said, 'Sugi San, please pray.' Then we studied the lessons; and after that always comes the Lord's Prayer, by the audience. I didn't know the prayer, nor did I know even the words to start them at it. So I called Dr. Adams' teacher to me and got him to tell me what to say. These are the translated words: 'Following the copy that Jesus taught us, let us pray all together.' When I had said that, I had forgotten the first words of the prayer; and there I stood with my eyes shut, pumping for the right words; but they wouldn't come. And as they were all waiting for me, I thought I must say something, and so, making a great effort, I got out just one word, which was, 'Us.' And when I had said, 'Us,' they, perceiving that that was not the copy our Lord had taught us, took the matter into their own hands and left me to do what I had a mind to. Then I told them as follows: 'This afternoon from four o'clock Dr. Gordon will do the preaching.' Thus ended my first attempt to lead a Japanese audience in worship. Now whenever you hear of any persons joining this church, don't think it is the result of anything I said to them to-day."

Six months later: "I pronounced the benediction in Japanese to-day for the first time." Then shortly: "Lizzie and I have begun prayers in Japanese, and we have six or seven people in every morning: our two teachers come and take turns with Lizzie and me. Lizzie is a huge missionary: she insisted that we ought to begin prayers and said it was easy. I said it was hard; but we started, and at my first prayer our old

man T. jumped up and said, 'Why, master, you did splendidly!' I had to shut the old fellow up. The next morning Lizzie prayed, and right in the midst of the prayer she got stuck, trying to get out a word straight that insisted on coming out backward, and old T. giggled right out with delight. I wanted to get up and use the shovel on him, but thought it wouldn't do for a missionary. Lizzie, however, can use more language than I can so far, but I hope to gain on her yet." "I have begun talking a little in this tongue: I have an out-station prayer-meeting every Monday evening to take care of now. The first talk I made, I prepared a short discourse on 'The True God,' how He made all things, how He is everywhere, and how He knows all things. I came near dying with laughter when I was preparing it with my teacher. I was saying that God made mankind: he said, 'But some will say that the parents made us.' So I asked him who made the parents. He said *he* knew, but that kind of question wouldn't do for the folks I was going to talk to. 'I'll show you how to do it,' he said; 'if they say that our parents made us, then ask them how it is that some rich merchants never have any children, while the poor farmer who hates them has any number of them; and then again, some people have only girls, and if they try with all their might they can't make a boy.' At this point, although my teacher was very sincere, I broke into a laugh, and have hardly got over it yet."

His first impromptu talk, after a year and a half in Japan: "Yesterday, as there were six persons to join the church in Sanda, Mr. Leavitt and I went over. Mr. Gulick is the pastor of that church, and he asked

me to take part. I had made no preparation and never spoke to a church audience in Japanese, but I wanted very much to try it. So I told them what it is to confess Christ before men: I talked only three or four minutes, for I tell you it makes the perspiration run to talk in this language; but I hope to get to it one of these days." That same summer at Arima: "I made it part of my summer work to have morning prayers with the servants; but some of the people from the village began to come, and at last we had quite a regular audience who came half a mile to prayers. I began to think I was a pretty smart fellow. I expounded Scriptures to them in Japanese and they looked very much interested. There was one old man from two hundred miles south of here who seemed hungry to learn all about the Bible; so after a few mornings I undertook to talk to him alone, and every question I asked him, he replied laughing, 'Well, really, I don't understand you a bit.' Now that was just a little too bad, wasn't it? Then again, one morning after I had prayed, Lizzie remarked how well and smoothly I did it; but I asked the teacher about it, and he took it sentence by sentence and showed me how it wouldn't do at all. So I have concluded to pull in my horns and not be too confident in talking to folks. Yet if a man will sit down with me, I can talk hour after hour so that he will understand about all I mean." After three and a half years in Japan: "I am beginning to teach the Bible quite a deal. Those who are used to me can understand, but I shall never be eloquent at it. Everybody thinks I am on the right methods to secure a good use of Japanese, and one or two years more may see me preaching."

Wisdom was justified of her children. The foresighted policy of those patient years of effort and self-restraint proved itself in a long career of successful and effective public speaking—as well as in the student attitude that he maintained towards the language all his life, and which prevented his use of it from growing stale in later years.

Besides the processes of adaptation to environment, there are peculiar temptations in the first years of a missionary's life. The change from the aggressive pastor's work to the hand-bound and tongue-tied student is a wrench that even the strongest must feel. Many are the men and the women to whom this temporary inability to express their religious life in the familiar methods of work has seemed like spiritual lethargy, or has even threatened to become such. Anticipating this danger, Mr. DeForest, on first arriving in Osaka, penned this determination: "Lest I rust while learning the language, I am going right into school next week [a small day-school started by Mr. Leavitt], to teach through an interpreter and to interest myself personally in some young men. Then I shall have something to pray about and something to keep me from losing my power of sympathy."

Another temptation of the new missionary is to feel "out of it"—shelved, as it were, for the time being: a dangerous germ feeling that begets homesickness, discontent, and various brother ills if the proper antidote is not applied. Mr. DeForest applied it, to his own profit and that of another in America to whom he wrote: "You wrote me rather a sad letter the other day. It is very natural that one who has been so publicly situated as you should notice the change when

you leave public life and duties; your position made you noticed, and so you were consulted and made leader in lots of ways. . . . Would you believe it, I also this year have felt my changed situation very much. I was looked up to in Mount Carmel; and now to be off here working almost alone, with no good parishioners to flatter me and tell how hard it was to get along without me,—why, sometimes I'd like to be back at Mount Carmel just one Sunday to have a dozen folks tell me how much they thought of me. . . . But after all, the best way to get rid of such feelings is to do the little work God gives us to do. . . . Don't let the blues get a hold of you: do what you can for Christ clear up to the edge of life."

In this way he himself kept up courage and cheer by doing such limited work as he felt he could during the preparatory years. Sometimes it was being a "figure-head" to accompany native Christians, as in the opening up of the historic city of Sakai to Christian work; sometimes it was doing a deed of mercy, as in the rescue of a wounded beggar boy; often it was in literary work. He had charge of the publication and distribution of Christian literature for the mission, and although at times begrudging the hours spent "figuring on two-cent books," he was happy to note the growing popularity of Christian publications as evidenced in the fact that the sales for December, 1876, were five or six times as great as in the previous December. "One of our Christians," he adds, "has applied for and received from the government permission to translate and sell Williamson's 'Natural Theology.' This is said to be the first permission given by Japan to print a work pleading for the Christian religion." Through his

Japanese teacher and secretary and the offices of translators he himself was able early to prepare various manuscripts for publication; in fact, the first volume of an illustrated Bible dictionary was ready for print in time to celebrate the close of that introductory five-year period. Occasional articles for American papers were written in response to the expressed desire of the American Board secretary, although at first Mr. DeForest demurred a bit, saying, "Such work tells on one's strength and its worth is questionable." Of this doubt he later repented; he came to consider it a vital part of a missionary's work to keep that work in its broad relations before the public mind at the home base.

If then the missionary successfully escapes or conquers the temptation to grow cold and the temptation to feel neglected, there is his third enemy ready for the attack,—the temptation to Pharisaism. Such preconceptions of the Japanese as Mr. DeForest had had before going to Japan pictured them merely as historic "heathen" with possibilities. That was all that the West, except for a few specialists, knew of them in those days, and what those possibilities were it was as yet beyond the power of an Occidental to predict. The evidences of idolatry and vice on every hand only confirmed to the newcomer his previous characterization of the nation. His heart burned within him to attack and overthrow the citadels of evil about him. The edicts against Christianity had been removed from the sign-boards only the year before his arrival in Japan; and as the realization grew in the mind of the Japanese public that the hitherto hated "*Yaso* (Jesus) Way" was no longer a proscribed teaching, with eager in-

quiry for all new things the people sought the teachers of this foreign religion to see if it was as much wanted as the science and the inventions that were coming from the West. This eagerness and the disciple attitude on the part of many would tend further to confirm, although often unconsciously, the missionary's sense of having everything to impart and nothing to receive that could be of value as spiritual nutriment.

Fortunately life itself furnished the balance-wheel to offset this attitude; it kept him too busy to indulge it. The demands made on his sympathy in times of calamity, the constant opportunity to help struggling students, the necessity of fighting temptations and discouragements within as well as without, the pioneer quality of the task to which he was set, compelling to the thoughtful construction of working policies for the future, the recognition of the staunch heroism of early converts,—these things kept the warm generous blood flowing to carry off from the veins the ready poison of the "holier-than-thou" attitude. He had the two universal antidotes for both missionary blues and Pharisaism. On the subjective side, there was the consciousness of contact with and dependence upon the Source of spiritual power; he wrote home: "No prayer of yours, if offered with true heart for these people, is useless; do all of you help me daily in this way." On the objective side, there was his high ideal of the worth, dignity, and possibilities of the native church. The power of some of the Christians deeply impressed him, especially in an early visit to the Doshisha school. There he saw "seventy young men, some of whom have been threatened with assassination, have been disowned, and have been imprisoned for the sake of believing in

Jesus. Some are studying sciences, English, etc., but the most want to be preachers; it was just fun to sit there and hear them recite and see how keen and sharp they were. They were as bright as the fellows in Yale, and will make a bigger mark in this country than most Yale boys ever do in America. It was my good fortune to happen there when these young men met to form a church. They are full of work. I reckon that the average Christian here does eight or ten times as much work as the average Christian at home."

No question of early mission policy was as critical as that of the financial relations of the new churches to the mission. In that "unyielding champion of self-support," Rev. H. H. Leavitt, a year his senior on the field, Mr. DeForest had a colleague whose high ideals for the Japanese church were of great help and stimulus. In those days when it was often necessary, and always easy, to have a missionary for pastor, it was Mr. Leavitt who launched the first enterprise of a Japanese church supporting its own pastor, the Rev. Paul Sawayama. "A little band of less than a dozen Christians in Osaka," runs Mr. DeForest's account, "wanted Mr. Sawayama as their pastor, and he was eager to accept their call, but how could they support him? They frankly said they could only pay the rent of a preaching-place and the running expenses, and even that cost self-denial on their part. Sawayama needed forty dollars a month, but offered to live on twenty-five. These few Christians reconsidered with prayer what they could do, and with great effort they subscribed six dollars a month for their pastor's salary. When Mr. Sawayama, in the same spirit of prayerful

self-sacrifice, accepted this offer, saying he would translate and teach enough to make up the rest of his living until his church could fully support him, there wasn't a missionary in Japan save Mr. Leavitt but thought it would end in failure. It was, however, a grand success. His church grew in membership and in faith. Very soon they had paid him twenty-five dollars a month, and the telling words in his biography do not match the reality of the victory he won: 'The Naniwa Church at the end of five years had increased its yearly contributions from seventy dollars to seven hundred dollars. It had started another independent church in Osaka, and made a beginning of Christian work in nine other places. It had also established a Christian girls' school in the city.'" This school, the Baikwa Girls' School, was particularly noteworthy as the first one of its kind in Japan. On New Year's night, 1878, "while we missionaries were praying for the spirit of prayer to come upon all our churches, the two churches were assembled to settle a great question, namely, 'Can these two churches of about twenty-five members each establish and sustain a girls' boarding-school in Osaka?' They voted that they could and would establish it," and it opened the seventh of January with fifteen scholars.

Mr. DeForest's connection in those years was not with Mr. Sawayama's church, but with the First Church, of which Dr. Gordon was then pastor. A few extracts from letters show the attitude he and his fellow-workers took. "*December 30, 1876.* We have just closed a three days' mission meeting here which was every way glorious: we have laid down for ourselves a mission policy that contemplates the putting of a [na-

tive] pastorate over these rapidly forming churches, which should be perfectly independent of any foreign money. . . . [The meeting was] harmonious, earnest, and prayerful, looking forward to a work already inclined to run ahead of us, and by no means unlikely to run away from us, leaving us to see the glory of the Lord pass by."

As Dr. Gordon was leaving on furlough in the spring of 1877, Mr. DeForest writes: "They talked to me as Dr. Gordon's successor, but I told them that their truest growth could be secured in no other way than by getting at the earliest possible date a native pastor, and that both Dr. Gordon and myself were of the opinion that even were he to stay here the time had come for a movement looking to self-organization. Paul never consented to be pastor over any church, and so we came here not to be pastors, but to make pastors and to start churches." Consequently the church engaged a Japanese acting pastor at a salary of about four dollars a month. This first step towards self-support meant radical changes. It separated the wheat from the chaff of "those who thought they were doing us a favour to be baptized, but were unwilling to be at any sacrifice for their profession." It "revealed some most shameful lives on the part of several; and we had to expel the drunkards, liars, etc., of whom we had once hoped very much." But in spite of its losses and some faint-hearted members, so successful was this move towards self-support that within six months the church that had not raised fifty dollars in all the previous year was raising about twenty dollars a month and was showing signs of new spiritual vigour. "Yesterday was a high day with the First Church.

The public service was of unusual interest because it was a union service of the two churches; because two men united with the church; because the services were conducted almost exclusively by Japanese; and because we had our little girl, the fattest baby the Board has in Japan, baptized by Sawayama San. The meetings were held for the last time in the chapel we have hired for three years. The example of independence set by their daughter church has led to the desire to lean no longer on foreign money; and though I told the Christians they could have the old chapel until winter, they have rented a place about the same size on the same street and in about as good a locality, for half the rent of the old chapel, and are fitting it up for the first services next Sunday. It is wonderful how well the Christians take to the idea of self-support."

It was, however, a keen struggle for years. "I have as little as possible to do with their money matters," was Mr. DeForest's attitude. "A few days ago their treasurer came and showed me all their accounts, and said that he felt it to be impossible to increase the pastor's salary, and asked me if I felt disposed to help [with mission funds]; to which I said, 'Yes, I want to give you all the money you need; it is the easiest way for me to do. But when a church is five years old and steadily increasing in membership, to listen to a request for money is a very grave thing. It would be a very bad example for the young churches now forming, and I am convinced that the truest love will be shown by leaving you to carry on your own finances.' Within twenty-four hours he came back to me, saying, 'I'm sorry to have troubled you; I think we can do it alone.'"

The early formation of a home missionary society among these young churches was another evidence of their earnestness, and gave another opportunity for demonstrating the principle of self-support. "Church history makes fast here in Japan. This missionary society has just held its annual meeting, and the churches came together vying with each other as to which should have the best report. How other churches managed I don't know, but the one I know most about was in a poor condition. The acting pastor came to me utterly discouraged, saying that since summer his church had collected only about twenty-eight cents, and asked me if I wouldn't contribute to save them from disgrace: for it was within three days of the meeting, and though he had urged his people again and again to remember the cause, they had paid little or no heed to his words. I told him my heart was to help him and the church in every way I could, but for me to give money so that his church might keep a good reputation was simply acting a falsehood. 'Well, then,' he said sadly, 'I can't go to the annual meeting; I should have no face, only shame.' 'That's just the speech to make to your people,' I said; 'when they see your shame, they too will feel it.' It is enough to say that he went to the meeting. I fell in with him as he was leaving the cars, and asked, 'What success?' With a glad face and no shame he said, 'Four dollars.' And with congratulations I handed him three more; for the matter of reputation was no longer at stake."

Thus the young church had its ups and downs: the young missionary likewise had his; but the ups won out. There was too much of faith, hope, and love, and conscious growth of mind and spirit, to have it other-

wise. "The missionaries do have a nice time," he admits; "it is their nature. The great missionary Paul said he did, and all his letters show it; some people tried to prevent it in all sorts of mean ways, but they signally failed. The old missionary had a great many pet words, and among them stand conspicuous the words 'joy' and 'rejoice.' From that time down through the ages missionaries have had the stamp of joy on their lives. 'What are some of the peculiar self-denials of a missionary?' a young man once asked of a veteran. 'There are none,' was the quick reply. . . . But a missionary's business is a serious business: all these Japanese have souls to be saved or lost, and I am here to be a blessing to them if possible. In this work I want your warmest sympathy and prayers. I am poor enough as a missionary; I want to be better, more helpful and useful here than I could be anywhere else. . . . [I am] filled with hope over my own discouragements, because the whole Christian world seems to be gaining in the expectation of the speedy conversion of all the world."

"If you should come here to Japan," he wrote to the divinity students at Yale, "you would find yourselves in a perpetual revival, the intense excitement and joy of which cannot be surpassed. You would find room for intellectual expansion such as you can only faintly conceive of. And if you should share our belief that these thirty-three millions of people are all going to hear of the Gospel, all have the Bible at their hands, and all going to stop worshipping idols before 1900, you would have got that which, even if you never added more to it, would give an unquenchable delight. 'Brethren, pray for us,' especially that these

bodies of ours may hold together until the above date or thereabouts, when we confidently expect Japan will be a part of the Kingdom of the Lord. At that time none of us would be as old as Simeon was, but we shall have seen the glory of the Lord and be ready to depart."

III

"A Preaching Missionary"

"Why they have never known the way before,
Why hundreds stand outside Thy mercy's door,—
I know not; but I ask, dear Lord, that Thou
Wilt lead them now!

"Eternal death to live away from Thee;
Eternal loss apart from Thee to be;
Eternal gain to have in Thee some part,—
To know Thou art!"

—*C. C. F. Tytler.*

III

"A PREACHING MISSIONARY"

"*Osaka, November 3, 1880.*

"DEAR MOTHER, Brothers, Sisters, Nephews, and Nieces, Merry Christmas and Happy New Year from John, the (small) apostle to the Japanese.

"Well, it is six years since we parted, and we can none of us shut our eyes to the fact that God has blessed us all. Doubtless every one of you has changed very much in six years: I'm sure I have. And if we all were to come together for a dinner-party, what would we talk about? Probably many of you, seeing the lack of hair on my head and remembering that I am a solemn missionary, would think it proper to have me ask the blessing. Those of you who have read missionary biographies might expect me then to tell you about the heathen over here and the way we preach. Well, I should like nothing better. For six years have made me love Japan and the Japanese and the work more than I ever thought it possible. And I guess I could tell you about it in such a way as to make you keep awake. The great trouble would be where to begin. My work constantly changes so that no two years are alike.

"Last year my particular work was evening talks in the houses of those people who wanted to hear a foreigner tell about the religion of Jesus. I went

night after night to different places and always received the very best attention. We all sit on the floor around two or three *hibachi*, 'fire-bowls,'—for you know they don't use chairs or stoves here. Everybody feels chatty, so there are no embarrassing breaks in the conversation. The little teakettle is on the fire-bowl, and the tiny teacups on a tray. After a pleasant half-hour of news-talking, we each take a Gospel and read a verse around, have it fully explained by them if they can explain it, and where they fail I correct, telling apt stories and Western customs to make them interested. We sing, too, though perhaps you might be in doubt were you to hear us. But as the Japanese seldom sing except in connection with bad women and wine,[1] they make queer work at it. Many cultured Japanese at first won't go to our churches because we sing. They think it a shame to sing unless it is in a bad house. But we say that God made us with glad voices and we should use them in praising and thanking Him; and so we insist on our music. Seventeen cats by night are no comparison once in a while, but gradually they are learning to sing after our style. We pray, too, and you might think their way of getting at it quite funny; but I am used to it. The leader of the meeting will say, 'Hidezo, you please pray.' He laughs and says, 'Really, I'm mighty awkward at praying; you'd better excuse me.' 'Oh, no, you can do it first-rate; try it once.' 'All right, then, I'll give it a trial.' And while they all smile and giggle, Hidezo begins and prays. When he gets through, one and another will say, 'Oh, you did excellently.' '*You* can

[1] A condition that could not long survive the introduction of music into the public schools, and the spread of Christianity.

pray first-rate.' 'Indeed, that's a wonderful prayer.' Then if it be a rich man's house, he orders in a tiny dish of little cakes and candies with the tea, and the Bible stories are freely talked over with any other stories that may chance to get into their minds. The soft mats we sit on, the warm charcoal fires, and the perfectly clean rooms enclosed with paper doors, make a very cozy place for little social studies of the Bible and of the people too. When it comes on towards ten o'clock, I start to go; at which they all bow clear down to the floor; I, doing likewise, start for the door. One politely hands me my shoes or coat, and with repeated good-night we go home. My fat companion, Dr. Takagi, who last winter always went with me to help on the good work, was with me one night when we both got into one jinrikisha to ride home. But the fat man and I are a big load for one man to haul, and hitting the curbstone on the start, over we went backwards, carrying the coolie right off his feet up into the air. There we stayed for a few moments, feet pointing to the stars, and we wedged in so tight that we couldn't even roll out. However, I managed to turn a somersault and so got out, the fat doctor rolling after me. Wish I could draw a picture of it!—Well, last winter I spent my strength in that kind of work; and besides doing good to those who heard, I learned a great deal about the inside customs, so that I feel far more confidence in preaching than I ever did before.

"This year I am doing a very different kind of work. I am preaching to large audiences, not only in Osaka, but travelling off one hundred or more miles to meet the cordial invitations that keep coming to me. Have lately completed a long tour and spoken to the largest

audiences any one has yet addressed in this part of Japan on Christianity. Went to Okayama, where three of our missionary families are stationed, and preached four nights on the Ten Commandments. I tell you, the second commandment makes music for an audience here. When I describe the first old woman that I saw worship an idol at Tokyo, just after I landed in Japan, and go through the motions she made before a red-painted god, it always makes a huge laugh. Then when I pretend that I am an idolater, and repeat their nonsensical prayers through my nose and clap my hands reverentially as they do, they enjoy it as much as though it were a theatre. Then turning away from fun, I tell them about the reasonableness of the true religion and the great gain of knowing and serving God. There are always some who say, 'Really, it's just as the foreigner said.' Last evening a man called on me; he turned out to be a deacon of the Okayama church; said he heard my four sermons there, and that many were exceedingly interested in what I had preached; also that they were hoping to get me to come again soon. I have just begun in two places here in Osaka a series of meetings for one month on trial; have had about ten meetings already, and two preachers every night. Hope in January to have three places where a steady stream of preaching will go on night after night until believers are multiplied. Preaching here is very different from what it was in the States. While most of the people are quick-witted and good listeners, yet their moral life is so dead that we have to begin pretty low to get them to understand sin. I expect to go next week to Koriyama, twenty-five miles off, for one night. Have written for a pass to travel through

Central Japan, and expect to start in January some time.

"Besides this preaching business, am working at making books for the Japanese. They love reading, and so we have to hasten to give them good, substantial, interesting books as fast as possible. In this work I employ a bright young preacher to translate 'Laws of Nature,' and pay him about three dollars a month for an hour a day. If he works two hours he gets six dollars, and so on. I hire another active preacher to read manuscripts and to correct mistakes. I hire a bright student in Kyoto to translate 'The Madagascar Church.' I hire a good writer to write out my sermons, to correct them for publication, and to correct the books other missionaries make. So you see, I have my hands full to overflowing.

"Well, what my work will be next year I can't foresee. But just as God leads me, I will try to do the best I can. Much love and many happy New Years to you all.

"As ever your
"JNO."

These glimpses of what a "preaching missionary" did and how he went about his evangelistic work give a general view of the types of activity that occupied the next few years. Those early *hibachi* meetings seem to have been a wonderful combination of Bible class, inquirers' meeting, workers' class, and experience meeting. "The *hibachi* is a first-class invention for helping sociability: I don't know how we could have gotten on so fast, had we been obliged to sit in chairs at respectful distances and try to introduce serious sub-

jects; but on the floor with our heads close together over an open Bible, with *hibachis* enough for as many as are present, the truth is taught naturally and far more eagerly than any ordinary information is conveyed. . . . These *hibachi* classes furnish Christian work for every grade of ability. We have splendid old men and women whose daily delight it is to give themselves to the work. We have even boys and girls that are thus leading others out of darkness into eternal light. . . . We are everywhere drilling it into the hearts and minds of the converts that Jesus Christ is the centre and substance of the Bible, and that to know Him is eternal life. Hence the Gospels are taught more than anything else: these four books are gone over again and again, in order that Christians may be sure to tell about Jesus whenever they talk about this 'Way.'"

It is a temptation to digress by citing incidents to show the fruitfulness of this hand-to-hand work. It was the inevitable result of the long period of national hatred and persecution of Christianity that the early church should have been built of small congregations gathered from small groups of inquirers. It was later no less natural that, official opposition being gone and a favourable impression having been created, an era of popularity ensued, of which Mr. DeForest wrote in 1880: "I wish every Christian in America fully realized that within the last six months there has come a marvellous charge over this nation, so that now the largest theatres in the largest cities cannot hold the thousands that will crowd together to hear about the 'new Way.' Even the native papers feel the deepening interest, and are informing their readers in long editorials and items

that Christianity is spreading like a great irresistible wave over the whole land. Some, choking with rage, are calling upon the people to keep clear of this cursed religion of Jesus; while others affirm that it will surely supersede Buddhism and Shintoism unless it is speedily checked; and others yet boldly assert that Christianity is the only worthy religion, all others degrading the nations that practice them, and depriving them of the one glory of mankind—liberty. With the press thus drawn into the contest, of course the priests are at last alarmed. Heretofore they have reviled the Jesus Way, and it is said that one of the chief men of Buddhism told Miss Bird [author of "Unbeaten Tracks in Japan"] that Christianity could do no harm to Buddhism, for the missionaries have been here some twenty years and have only some five or six hundred followers. But now Buddhism and Shintoism, in spite of their great wealth and influence, are both thoroughly alarmed and are preaching and publishing against the new Way,—all of which is an immense help to us in actually spreading the knowledge of the truth. Indeed, I believe that more Christian truth has been sown within the last six months in Japan than can be measured by all the work of the missionaries since the landing of Commodore Perry, and that largely by the ill-advised labours of the enemies of the truth." But the Christians, trained in *hibachi* meetings, "are not only not scared by this wide intellectual uproar, but they are even eagerly entering into every class of society, teaching soldiers and citizens, rulers and the ruled, the educated and the ignorant, the rich and the poor, about the one true God and His Son Jesus Christ."

Those were indeed days to stir the fighting blood in

missionary veins. The Buddhists, aroused from indifference, started a paper in Kyoto, the sole purpose of which was to check Christianity; a booklet on "The Unreasonableness of Christianity" was freely distributed by the thousands, and preaching services in imitation of the Christians' methods were carried on. Another gift-tract represented Christianity as injurious to national life,—for had it not incited many horrible wars? Buddhist priests bought the Bible in order to make use of it in their own preaching. "In the sale of Bibles and religious books our colporteurs report that the heaviest buyers are always the priests. They buy openly, many study openly, and some carry boldly and smilingly our books to their preaching desks, and holding them up in the middle of a sermon, give their opinion, praising some things, and quietly affirming that others are below even the most inferior of Buddhistic writings." "The Buddhist brethren are not slow to appropriate a good idea: indeed, in Osaka only the other day a Buddhist priest was heard boldly reading to his audience the Sermon on the Mount, substituting the word 'Shaka' [Buddha] for Jesus: 'Shaka says, "Blessed are the poor in spirit," etc.'"

Opposition to Christianity was included with opposition to all foreign things in the activities of some organizations, whose labours were more amusing than influential, to judge by the following incidents: "During a recent visit around Lake Biwa, being invited to a feast by a wealthy merchant, we learned of a few instances in which protection [for Japanese products] had been tried in the interior. Our host, though a Buddhist, was not backward in raising a laugh at the expense of a certain priest from Kumamoto. This teacher of re-

ligion had been preaching around here with great zeal upon the necessity of abstaining from the use of every foreign article, no matter what it might be. Even railways and steamboats received a proper amount of his condemnation. But on his return to Osaka, finding that walking was altogether too slow, he at last took to the cars, with a mental somersault that our Buddhist friends are ever capable of, and immediately published a newspaper article showing that there was no doubt that the inventor of railroads was a reincarnation of one of the disciples of Shaka. Few sermons could be more grateful to a Buddhist protectionist who was walking from Otsu to Kobe than this." Again of a speaker who freely condemned the use of everything foreign, Mr. DeForest wrote: "At Otsu one of his hearers, a butcher, was so touched that he went home and smashed all his kerosene lamps. His neighbour in amazement inquired the reason. 'Foreign things!' ejaculated the patriotic butcher. 'No, you must be labouring under a mistake; they are all made here,' was the reply. The butcher gradually bought some more Japanese lamps."

In contrast to open opposition to, or sly appropriation of, Christian truth, there was an occasional Gamaliel to say as of old, "If this counsel or this work be of men, it will be overthrown; but if it is of God, ye will not be able to overthrow them." Such was the writer of a remarkable editorial that appeared in September 1881 in the *Nichi Nichi Shimbun*, a leading Tokyo daily; a part of this editorial Mr. DeForest translated as follows: "The rise or decline of a religion lies in the existence or non-existence of truth in its system, and it is therefore wholly a matter inherent in itself. It can-

not be increased or decreased, expanded or contracted, by any human power. If Buddhism in the main corresponds to truth, though oppressed for a time by the foreign religion, in the end it will shine before all the world. If Christianity contains the more truth, Buddhism may contend against it to the limit of power, but it will only hasten the time of its own overthrow." In consequence of this argument the writer then admonished the priests that if they were really anxious for their religion, the way to maintain it was not by blind attacks upon their opponents, but by the improvement of their own virtues and the increase of their knowledge and love of truth, whereby they might gain a hearing and a following.

That this kind of appeal was voicing a spirit already felt in Buddhist circles was evident from the account of a visit that Mr. DeForest was permitted to make to a Buddhist theological school in Hikone while on an evangelistic trip to that city. Of this school he wrote:

"There are now about seventy pupils, the younger portion of whom study the ordinary branches taught in the common schools. Such a course must reform radically the old Buddhist way of teaching sacred geography: for example, a priest once told me that eighty thousand miles north of here was a great square mountain, the other side of which was heaven. Such training schools as they now have here and there in Japan will explode that old heaven of theirs, and they will have to locate it anew. The older scholars, from twenty to thirty years of age, study the sacred books. I was fortunate enough to be admitted to one recitation, which in its method was quite novel. Five richly robed priests sat on the mats on one side of

the hall as questioners; five more sat on the opposite side to reply. Each questioner confined himself to the person sitting opposite; they laboured rather heavily, both sides having to receive constant help from the chief priest, who evidently was a man of considerable power. The performance struck me as one ill-calculated to make the scholars able workers, when contrasted with our schools; but it is a great step in advance, and so to be appreciated. . . . Another strange mark of progress is the fact that some prominent Buddhist priests are openly preaching and teaching that it is nonsense to worship idols, and that only the lowest classes, those of densest ignorance, do such a foolish thing. The two priests who have so taught are young men who were educated in Europe on purpose to learn Western science for the sake of strengthening Buddhism! And this is the way they do it. May all their priests speedily acquire this same enlightenment! What in the world can come out of a house so divided against itself is a puzzle to me.

"Another item will illustrate the changes that Buddhism is undergoing. I found a book in Hikone on 'The Cholera: How to Prevent It.' What was my surprise on learning that the government had issued it especially for Buddhist priests, sending it to all the temples with instructions that the priests should preach what was in this book. If you could only know what mountains of nonsense and superstition the priests taught the people last year during the cholera, saying that this three-cent charm or that ten-cent idol was a perfect preventive, until at last the native papers broke out upon them with tremendous indignation and ridicule, you would see what a great step in advance is this govern-

ment order to preach the gospel of the cholera preventive. It is also very evident where Christianity stands in comparison with Buddhism in the minds of the educated classes, since the same papers that lashed the covetous and ignorant priests told them to go and learn of the Christians, who used common sense in such matters."

The corruption and ignorance of the Buddhist priesthood was so deeply impressed upon Mr. DeForest in those days that he never afterwards liked to use the figure of priesthood in presenting the work of Christ. He felt that such presentation would give his hearers a false impression and a natural prejudice against Christ. That noble-minded Japanese felt the same is illustrated by a conversation that he had with a student who was acting one summer as his Japanese teacher. As the two were sitting one day at the foot of the Mino waterfall, Mr. DeForest, seeing that the other was touched with the claims of Christianity, expressed the hope that he would become a Christian and a preacher, whereupon the proud samurai, offended at the thought of ever coming to resemble what he detested in the Buddhist priesthood, flashed back, "I should hate to be a Jesus priest!" He did, however, become a minister, and the Rev. T. Koki remained through life an earnest worker for the Jesus whose priest he had abhorred to become.

The struggle with Buddhism, as we have seen, was gaining publicity all along the line. Yet not only Buddhism, which was strong, but also Shintoism, which was weak as an organization, was making its attempt to stem the tide of oncoming Christianity. Previous to a theatre meeting in Osaka, at which Mr. DeForest

among others was advertised to speak, "the Shinto association sent the following communication on the subject to the South District Office: 'We have noticed placards in various places calling attention to a Christian meeting in Dotombori. It is there stated that "great preaching" is to take place, and we observe the names of several Japanese among the preachers. Foreigners are free to act in this way, but as regards Japanese we learn that the notification issued by the Department of Religion prohibited all natives from preaching without their obtaining permission from the authorities. We think the matter deserving of your attention.'" The South District officials replied, however, like Gallio of old, that they "didn't care whether the preachers were licensed or not," and declined to interfere.

In those days when Japan's interest in Christianity was rapidly expanding, theatre preaching was one of the methods used to meet the growing opportunity. "The time is fully come," wrote Mr. DeForest, "for Christianity to give the reasons for its invasion of Japan. Books begin to appear—I have already heard of four—attacking Christianity with all the old reasons that can be raised from the dead. The *apologetic age* is begun; no other topic now will draw the multitudes together in Japan like discussions on Christianity. The masses are appealed to as judges, and, surprised that they are of so much importance, they gladly accept the honour. That in such a crisis such an able body of native workers should providentially be in connection with our mission, is a matter of congratulation."

The account of the Dotombori theatre meeting shows how some of these Japanese workers as well as the mis-

sionaries were trying to make the point of contact with their thronging listeners. It is all in a letter for American Sunday schools, addressed to "My dear Four Hundred Thousand Christian Friends," which, after telling of preliminary obstacles to be overcome in hiring the theatre and advertising the meeting, proceeds:

"Now shall I tell you about the speakers and what they said? How many of you could sit through twenty sermons? I almost see you squirming now, and wondering when this letter will end. But when such splendid fellows—myself excepted—speak, you can't help but listen. There was *Neesima*, a name widely known and loved in America. . . . 'Why is it,' said a Christian to me one day, 'why is it that when Neesima speaks we are always affected?' His name is already a tower of strength in Japan. *Sawayama* is another name familiar to the churches in America. We almost dreaded to have him speak, for he is not strong, except in faith. . . . *Dr. Gordon* was another speaker, and his subject was Buddhism. He has studied this religion and found some very queer errors. That a foreigner should teach them the historic facts that they never before had heard of, made one of the most entertaining speeches of the day. The people laughed at their ignorance; but the priests were very uncomfortable.

"*Miyagawa*, a teacher of the Training School, was the chairman of the theatre meeting in Kyoto, and his zeal and influence so enraged the haters of Christianity that they sent him an anonymous letter accusing him of being a traitor to his country and threatening to kill him. This is the first instance of the kind here, as far as I know. But Miyagawa is not easily scared.

In the middle of his speech he thrilled the audience by reading the letter. 'This calls me a traitor,' he said. 'No, I love my country and desire for her the very highest form of true civilization. I want all that is good and ennobling, from whatsoever quarter, to become the inheritance of Japan. I, a traitor? Rather he who would violate the laws of our land by exciting murder like this.'

"But I cannot tell you a tithe of the good things. The speeches went on and on till well-nigh midnight. When my name was called, as I stepped forward, the chairman whispered, 'They are quite tired with serious talking; please make them laugh a little to rest them.' A queer request indeed to make of a sober missionary! But as my subject was, 'How to Regulate a Family,' there was ample room for cheerful talk. 'You hardly know,' said I, 'how strange it seemed to me when I first came to Japan, to see your family customs. When a young man wants a wife, he has her come to his father's home to be his slave and the servant of his father and mother. Your celebrated book on "The Great Learning of Woman" begins with this sentence: "A bride must serve her father-in-law and her mother-in-law." Now if that is so, the poor thing has three masters. Really, is not that too bad? You yourselves have a proverb that "many captains wreck the ship." And no wonder so many marriages are little else than wrecks when the wife has to live at the bidding of three lords. Now long before Confucius' day our religion knew the cure for this state of things. In the opening verses of our Bible we read that when a man takes a wife, "he shall *leave* his father and mother." Really, I never thought of this while living in America,

but when I came to Japan and saw how you do it—I don't mean you who are here to-night, for that would be very impolite, but I guess some of your friends do it—I knew then the wisdom that of old has ordered that fathers-in-law and mothers-in-law shall keep out of the children's families. There is no more fruitful source of family quarrels and unfaithfulness than is found in the Confucian doctrine—adopted by Buddhism—that a bride is the servant of her husband's parents.' And so I went on, ending thus: 'You have a land filled with beautiful scenery. . . . But remember this: there is no more beautiful sight under all the wide heavens than one family dwelling under one roof in love.' . . . The next day, Sunday, was a thanksgiving day in the three little churches. . . . How the priests are stirred up! But, as of old, the enemies of Christianity are doing more to make it known than all the believers can possibly do."

Not all theatre preaching was as undisturbed as that in the preceding account; for there is a story of "an invitation to preach from a chief of gamblers who lives in a city ten miles away. He is a huge fellow, evidently accustomed to lay his fist heavily on any one who arouses his wrath, and he looks as if the sum total of human happiness consisted in thrashing a fellow-being. He promised to fill the theatre with hearers free of cost and to pay our hotel bills if we would come. So we went, and the house was crowded. Our great friend sat on the stage with us, ready to show his power if anybody should care to disturb us. Mr. Naruse [later founder and president of the Woman's University in Tokyo] had not proceeded far before a few persons in the back of the house began to shout

their dissent. The gambler arose and impressively gestured towards them, whereat they became quiet for a few moments; but soon they were again disturbing the meeting. This was too much for our defender of the faith; striding down to the offenders, with a jerkiness peculiar to the Japanese language when it gets mad, he said a few things that effectually stopped any further opposition. After the meeting was over two priests came forward and requested permission to speak. The gambler told them he hadn't called the people together to hear Buddhist priests, but Christian teachers; and if priests had anything to say, let them go to their temples and say it!"

Another theatre experience of interest occurred on a trip to Tottori, on the west coast of Japan, in 1880. A Doshisha student from Tottori had done some Christian preaching there during the summer vacation; and at his request Mr. DeForest and Mr. Kajiro of the Osaka Church made an evangelistic visit to the place. The account of this visit includes so many side-lights on the nature of the touring work of those days that I quote from it quite fully. An introductory word, however, should be said about the passport system that had so vital a connection with a missionary's travels. Under the extraterritorial conditions of those days, the foreigners in Osaka lived on the Concession as an organized community, having its own mayor, policeman, and fire-brigade (memories of whose helmets and red coats still thrill the heart of a child of those days). On this Concession, no passport was required for residence; but a travelling passport was necessary if one was to spend a night outside of the treaty ports. These passports were granted to foreigners through

their respective legations for one of two reasons—for purposes of "science" or of "health." Some missionaries felt that they could not conscientiously use such passports for evangelistic work, and therefore they confined themselves to such areas as did not require them. Others, among them Mr. DeForest, felt that as the object of the government in imposing this limitation was to restrict, not missionary work, but commerce, in the interior, it was not an infringement of the spirit of the passport to use it for evangelistic travelling; especially as the authorities themselves recognized and permitted this use of it. Mr. DeForest cites an instance of this: "A chief of police once gave orders that no foreigner should be allowed to preach in his jurisdiction, on the ground that the passport could not be stretched to cover preaching. But within twenty-four hours the chief was compelled by a far higher authority to rescind his unwarrantable order; and this superior command was accompanied with the statement that foreigners might speak anywhere in the country on any subject whatever,—only if, in speaking of political matters, the laws were violated, the local police should have the right to close the meeting."

On such a passport, then, Mr. DeForest and his companion took the three days' trip to Tottori across the backbone of Japan.

"We were not prepared for the cool reception we met. A foreigner had been seen there once three years before, but the sight of one is so rare that it sets the whole town in commotion. When it was known that the foreigner was going to preach the Jesus religion, the old dread of that forbidden Way fell upon

the hotel-keepers, and with one accord they declined to receive me. A Christian, however, succeeded in securing me lodgings at a private house. . . . The outlook was discouraging: no arrangements had been made for preaching, and only six or eight persons cared to hear the Way. I told Mr. Kajiro that I felt like Jonah and wanted to run away. He, laughing, pulled out a letter that he had just written to his wife, and showed me that he had written the same idea. But on reflecting that Jonah did not better himself very much by his flight, we determined to see what could be done. With no idea of what the morrow would bring forth we slept that Saturday night, and waked up to spend one of the strangest Sundays I ever saw.

"Before I was up, an officer who is an earnest student of the Bible sent up his card. Then soon Mr. Kajiro found an old friend who had studied three years in New York and was head teacher of the normal school. Of course he knew Christianity, had Bible and commentaries, and spoke English well; but he had never given himself to a hearty belief in Christ: he was drifting. Then five or six others gathered to welcome us and to plan for work. In all the city there was no fit place for preaching; but as is the case with all the castle towns of Japan so far as I have seen, there are vast harlot-quarters and large theatres on one side of the city. 'Shall we go to the theatres?' was the only question left us to consider. The young men who went there to preach during the summer would not go to such a place, and perhaps they were wise in their action. But I felt that some of the places where Jesus and Paul preached were not one whit

better than the theatres of Tottori. My only inquiry was, 'If we hire a theatre will the better class of people go to hear?' They assured me there was no doubt about it; there would be a good audience of as good people as the city held. So it was determined to hire the theatre that day and to advertise three days' preaching by an American. Some went to prepare the theatre, some wrote and caused to be put up through the city about forty placards, and the necessary notice was sent to the police station. The head school-teacher cheerfully promised to make the opening speech introducing Kajiro and myself. Shortly after that, what was my surprise to hear wooden clappers rattling away in front of my house, and to see a clownishly dressed fellow shouting at the top of his voice, 'Preaching to-night! Religion of Jesus! By an American! Seats free at the theatre!' I was told that the owner of the theatre always sent out such a notice; so that, with the forty placards and the exertions of this clapper-clown, the twenty thousand people of Tottori became pretty well aware of the new movement in a very short space of time.

"Evening came, and the head teacher called for us with his wife and two little ones—just such a lady as could do a glorious work were she a Christian. On entering the theatre, we found about one hundred gathered, but as soon as it became known that the American was really behind the scenes, the house filled rapidly until there was not a foot of standing-room left. Six hundred is the ordinary capacity of this theatre, but pressure steadily applied swelled that number by one or two hundred more. Our introduction was fair, the speaker saying that Christianity is divided

into three great branches: Roman and Greek Catholic, and Protestant; that Kajiro and myself are Protestants, and that where the Protestant custom prevails, there the greatest prosperity is found; while he loved the Christian civilization, he personally was not a Christian and was not advocating Christianity, but only introducing the advocates of it. With this, Kajiro went forward and told how Japan was awakening under the quickening influences of this new Way; that it was nothing to fear; rather, through this religion, Japan would gain the greatest possible prosperity and blessing. Then I spoke nearly an hour. The Japanese believe in protracted meetings: one speaker in an evening is not half enough, and the last speaker's position is the place of honour. How such an audience feels when a foreigner comes before it I do not know. Evidently they had no idea the speaker could make himself understood. But when one after another began to say in a suppressed voice, 'Really, we can understand,' the desire to hear increased and the crowd that could not get in increased, until the outsiders burst through one or two weak places in the sides of the poorly built theatre. But as taught in natural philosophy, the pressure from within outwards being equal to the pressure from without inwards, nothing of benefit resulted to those without. One thing was clearly seen by the little band of Christians who had the matter in charge: that that theatre was too small. So they gave that up and rented for the next night the largest theatre in all that region—one that would hold, under pressure, twelve hundred.

"The next day Kajiro and I were busy without cessation with those who came to congratulate us, to inquire more about the Way, and to invite us to a feast.

Among our callers were the preacher of the Greek religion, who is trying to gather a church here, and several of his followers not yet baptized. As their respectful manner and kindness brought us into close relations with them, we discussed in the most friendly way the differences in our beliefs, and I urged that since we both felt called to work in Tottori, there should be no unpleasant feelings; and that since several were in doubt as to which to join, we should unite our efforts in public to convince everybody that we cared more for Christian love than we did for any church creed. In short, I urged the Greek preacher to speak at the theatre with Kajiro and myself. He readily accepted, and that night we three attempted to teach the largest and most uncontrollable crowd I have yet seen in Japan. The theatre filled up to its edges, overflowed on to the speaker's platform, and crowded into the actors' room where we were waiting; before we could commence, the place bid fair to be the scene of an uproar for which the new religion was likely to be called in question. Hoping to quiet the audience, Kajiro stepped forward and beckoned with his hand, and began the first speech. But not only was the press too great, but several fellows of the baser sort were evidently aching to cause an outbreak. Kajiro made a brave and prolonged stand, but was repeatedly interrupted by fellows within and by the hundreds without who couldn't get in. When he came back into the actors' room, it was plain that he was seriously anxious. We sent for police, but several said there were not police enough in Tottori to control that crowd. Meanwhile the Greek stepped forward, and he being of commanding appearance and a new face to them, they

quieted down for a few moments; but when he tried to explain the 'narrow gate,' they refused to listen; the interruptions grew more decided, local disturbances took place, and at last, insulted, he was forced to retire.

"It was now my turn. Some of my friends thought I ought not to adventure myself into the theatre before them; others, that I should step forward and dismiss them with a brief remark or two. A large part of the audience was yet in good order, and I felt sure no insult was intended towards me. There was not the slightest fear of personal harm—only that the evil-minded fellows would force a free fight then and there, for which the preaching of the Jesus religion would be naturally held responsible. So I stepped out before them. The better portion, perhaps over half the people, immediately became quiet, but there were no signs of yielding in other parts of the house. At last I shouted out that in America the Japanese had the reputation of being the politest people on the face of the earth; but if they didn't stop this uproar and be quiet, there was one American who would never say that the Tottori-ites were polite. This being applauded by the few hundreds who could hear, the rest suddenly wanted to hear too. One or two hundred who couldn't hear me still kept up a disturbance, whereupon I shouted to them that if their desire was to *see* the foreigner, provided they would only content themselves for a few moments with *hearing* me, I'd wait till midnight to show them my face. This provoked general applause; and after that, though some made slight interruptions, there was excellent attention given by over a thousand of them for nearly an hour, while I opened up the folly of worshipping dried wood and ridiculed the absurd

customs that inevitably arise from idolatry. I was compelled to keep a-going, as any pause would have been only an opportunity for an outbreak. They met my statements of what I had seen in Japan with surprise that I had found out so much and with repeated applause, until I turned to the inevitable injury that idolaters everywhere and universally must receive, intellectually and socially. At last, upon my appealing to the ambition all true Japanese have to take their place among the foremost nations of the earth, and assuring them that such stultification and licentiousness as came from idolatry would prevent their sure advance into true civilization, their applause gave way to a serious thoughtfulness, and the boisterous audience became like a good old-fashioned church in America on Sunday. It was no little relief by this time to see a policeman here and there in the audience; and when we dismisssd the people they for the most part quietly withdrew. But fearing the crowd would become even worse on the next night, we called on our way home at the central office, thanked them for their assistance, and asked for police in abundance for the next night. Then we prayed for rain, or any obstacle that would prevent such a gathering again.

"Again and again the following day we congratulated ourselves on the snow and hail and rain that came fitfully all day; just about the time for gathering, it was all we could desire. We felt sure that nothing but a true interest would bring out hearers. But the whole city was agitated and the theatre quickly filled. The head teacher, who was now very much interested, made the first address, telling how deeply he felt over last night's speeches. . . . With such an

earnest opening, my confidence was entirely restored. But some in the audience grew restless, began interruptions, grew worse and more insulting than the previous night, and actually broke the speaker down, forcing him to retire in anger and disgust. The police had no authority, or else would not show it. There was little hope left for any successful talking; but Kajiro went forward, and after repeatedly trying to catch attention he quieted the larger portion. He then poured out an unbroken stream of wit and truth, until he had his audience at will; then, bearing more directly on the great aim of our work, he had the closest attention for an hour, the people forgetting that there was a foreigner behind the curtains; and the foreigner, listening with delight, forgot that his turn was next. . . . My sermon was well received, as I urged them to compare the commands of Christianity with those of Buddhism; but it was very evident that Kajiro had done more than the rest of us put together.

"Well, what did it amount to? For one thing, it is evident that this nation is ripe for throwing away idolatry. . . . Another thing is that public opinion is being shaped rapidly in favour of Christianity. . . . Yet best of all: the day after our three nights' course we intended to return; but so urgent were the requests for us to stop one more day that we remained over and met nine men who with their families and friends wished to form a company to study the Bible every Sunday evening. Kajiro with great tact made a little Book of Life, in which their names were written and in which they pledged themselves to begin immediately the searching of the Scriptures. They drew lots to determine at whose house the first meeting

should be held. Then Kajiro, calling on them to thank God for His great love in leading them to the light of His Gospel, prayed from his full heart before those first-fruits. The head teacher was there, promising to work with and for this little band. His wife is full of joy, and is one of the 'honourable women' who see the worth and need of Christianity from its first presentation. She became a Christian on the spot. I spent an hour with him on the reasonableness and need of daily prayer. In the evening Kajiro slipped out, leaving me to talk to the endless string of visitors. When he came back I was alone; the look of pleasure on his face was too apparent. 'We've just had the first family prayers in this city,—father, wife, mother, and two sons uniting in it, and thanking me for teaching them how to pray.' With that, our cup was full. Weary with the exciting and ceaseless work, we kneeled for our last evening prayer, thanking God for all His loving leading."

The subjects that Mr. DeForest chose in his preaching were largely determined by the types of his audiences. So much of his work was touring in new or recently opened fields that his lines of thought were distinctly those of apologetics—effective introduction of his hearers to what was often their first knowledge of the religion against which they had heard much. A tour to Ise, the land of the imperial shrine of the Sun-goddess, visited annually by tens of thousands of pilgrims, illustrates the way he came into contact with various classes of people. To one small audience containing a number of priests, he spoke of "the three great men Asia had produced—Confucius, Shaka and

Jesus. They seemed surprised that a foreigner should know anything about Confucianism and Buddhism. But when they heard that Jesus was an Asiatic like themselves, and if they did not know as much of Jesus as they did of Shaka, they could not be said to have an acquaintance with the great men of even their own race, they were amazed. The vast majority supposed thoughtlessly that Jesus was an American or an Englishman."

To a mixed general audience in a theatre, he preached on "What is Man?" giving the answer of Christianity with reference especially to the body, which should be kept pure and holy as made by the God who gave it: this was his way of approach to speaking against prevalent vices. "I am a foreigner and it is none of my business, you think," he said in closing. "Yes, but the same God made you and me, and we are brothers. I have left my land to live here and to die here; my children too are growing up in Japan. I am virtually a Japanese. And when I see the shame that covers this land, I want to call to you, my brothers, to look about you and see if you cannot hasten to cure this deadly evil. God and God alone made your bodies. Glorify Him in your use of them."

In a schoolhouse on the same trip, when asked to speak, he took occasion to show how true religion was not opposed to reason, but that as nations accepted and obeyed Christianity, science and law came to occupy a prominence never otherwise attained. He pointed out that it was from Christian countries that the Japanese government had secured teachers for its new science and law schools. "Do you suppose," he added, "that among these scholars right before you studying astronomy, twenty years from now there will be one

worshipper of the sun? If there be, you might well put him in a box, and exhibit him as a show for two cash a head. What is the sun? It is a huge lantern that God has hung up there for His children on earth. And for a man, endowed with the power of thought and speech, with free-will, placed by God at the head of the visible creation, to worship a lantern that has no brains nor tongue nor eyes, that has no free-will—what possible gain can there be?"

This type of preaching cleared the ground for direct Gospel work: it opened the eyes of hearers and led them to look at the new religion from a different standpoint; it removed prejudice against Christianity and aroused questioning, that hopeful sign of a mind groping after truth. The direct results in immediate resolution and reform were too numerous for detailed mention here. In general, however, the last meeting and the results of this Ise trip may be taken as typical:

"[After the preaching service] we invited to the hotel that night any who might wish to make inquiry about this Way. Fifteen of as bright, thoughtful men as I have ever met here came. One, a young man, with unusual modesty said he had heard the preaching, and, while wondering, he could not help having doubts. Could we tell him, 'What is this power in man that enables him to conquer? What is the soul? What is the ruin of the soul? Can a man love his enemies outside of Christianity? Is love natural to man, or is it acquired only in Christianity?' With such questions he made me wonder. After they had all gone, I asked who he was. 'He is the mayor of the city,' was the reply.—But the mail closes soon, and this story must come to an end. I wonder what Paul would have done

if in the middle of the letter to the Romans he had been told that the mail would close immediately. I can only add that we preached twenty-two times in six days; that in three of the places no foreigner had ever before been seen; that in four centres there were already before my going and as the result of the young man sent out by the Osaka churches, little bands of Bible students who had read together nearly all of Matthew; that these four bands number about thirty who have formed the 'Christ's Ever-Persevering Company' and have engaged Hattori to stay with them; that over two hundred books were sold and many others ordered; that some gave up their concubines, and some husbands and wives were reconciled; that we had several hours' talk with a priest in lineal descent from the great Sun-goddess, and who has been in secret a student of the Bible for a year; that we had several hours also with one of the teachers of the Shinto school, who also has the Scriptures in his closet.—To God, only wise, be glory through Jesus Christ forever. Amen."

Another quotation will illustrate the kind of questions that a missionary met when visiting, not new hearers and inquirers, but a small and isolated group of Christians in the interior. "As always and everywhere in Japan, [so here at Hikone] the Christians gave me a very pleasant welcome; they arranged to guide me to all the interesting places and to pay my hotel fare. We held three meetings, always prolonged by their asking question after question that to them had a very practical bearing, such as: 'On the third year after my father's death, shall I have a feast in memory of him?' 'How do you show honour towards the dead?' 'Ought we to give to the missionary society such money as we

used to squander in wine and feasting?' 'Shall we admit to the communion those who are seeking for baptism? Not doing so, for us to eat and drink in their presence, is it not impolite?' 'Shall we celebrate the Lord's Supper with sponge cake as usual, or did you bring some bread for that purpose?' There is nothing I enjoy in my work so much as the sociables at the end of the preaching; I there learn much about those around me, and again and again get my next sermon from some things they innocently confess to, or from their inquiries."

Some of these questions, real in their day, have now passed into history: the increasing prevalence of bakeries, for instance, has largely eliminated the bread problem. The question of honour to the dead and of the Christian's relation to memorial ceremonies for deceased Buddhist relatives is still a live one to many a loving heart. But in those days the question had a different aspect; for the legal right to conduct burial services was in the hands of the priests of the native religions, and a Christian, if not enrolled in one of their parishes, had no claim to even a burying-place. Among Mr. DeForest's papers is a clipping dated 1881 from the *Japan Herald*, illustrating the inconvenience to which Christians were subjected: "A native Christian at Iwaki was charged with having, contrary to the law, buried one of his children with Christian rites—the priest of the Buddhist temple being the informant. The following judgment was given in the Fukuoka *Saibansho* [court]:—The culprit, an adherent of Christianity, having buried his child after the Christian manner without resorting to the assistance of a priest, is sentenced to forty days' imprisonment with hard

labour; but considering the circumstances, the sentence will be commuted to a fine of three *yen*. The cross (on the grave) is to be removed, and the funeral rites will be again performed according to the ceremony of the established religion." However, as in 1876 the legalizing of the Sunday holiday had been a great blessing to the young church, so in 1884 the official disestablishment of the state priesthood (*Kyōdōshoku*) became the earnest of complete religious liberty to come. The priests, having no longer the authority of government officials, could not enforce legal claims; thus, as a natural outcome of the disestablishment, it was shortly followed by an edict, to quote from a letter of Mr. DeForest's, "that burial rites, which the law heretofore gave into the hands of the priests, could henceforth take place with or without a priest, the only legal requirement being a notification of the death at the nearest local government office. You can hardly imagine the unendurableness of seeing one's parent or friend buried with the rites of a rejected idolatry. And when I told the news to one of the Ise Christians, tears of joy filled his eyes, and bowing his head to the floor, he was speechless in his gratitude."

Of all the subjects of Mr. DeForest's preaching in those days, the deepest impressions seem to have been made by his sermons on the Ten Commandments, alluded to in the opening letter of this chapter. So profoundly did the idolatrous and vicious elements in his Japanese surroundings impress him, that he felt he could not preach a Saviour from sin until the moral sense of his hearers was quickened to perceive sin and the need of a Saviour from its power. Thus came his John-the-Baptist type of preaching, with its call to a

generation of vipers to repent. One source of his information about the superstitions that he held up in the lime-light was a study of the *ema*, "votive pictures," that hang in large numbers on the walls of many a shrine and *ema*-shed throughout Japan. The study of these pictures and their significance—sins repented of and prayers for help, vows of reform, thanksgiving for favours—seemed to show him, not so much the religious aspirations, as the depths of degradation, from which they sprang. "The offerer," he wrote with reference to one class of *ema*, "has asked the gods to save him henceforth from wine and women. . . . Here is a land where it is the custom to hang up in the most public places these confessions of shame and these prayers of repentance. Without doubt a few more years of advance into the manners of civilization will find every one of these *ema* forbidden; and the class is by no means small."

A fellow-worker in Osaka, Rev. W. W. Curtis, gives the following contemporary account of one of Mr. DeForest's series of addresses on the Ten Commandments: "The lectures were well announced by the Christians, and notice of them soon got into the papers and attracted attention all over the city. . . . His method of contrasting religions by their natural, legitimate fruits has been very attractive; and although he has not hesitated to hold up the sins and vices and follies of heathenism in strong light, he has not failed while doing so to keep the good will of his audience. For instance, his last lecture was upon 'Lying,' and he made the point that as a rule worshippers of idols are untruthful, calling that which cannot be a god —wood, stone, the sun, the moon, etc.—their god;

false in this, they will be false in other things. It was pretty hard doctrine for many of his hearers, but when he began to illustrate by the habits of speech of all classes—common labourers, merchants, physicians, officials, coolies, townspeople, samurai—the fact was so apparent and the illustrations so pat that they had to laugh again and again. When he told them that the Christian teacher could not be polite to his audience at the expense of truthfulness, that he must speak straightforwardly even though it be unpleasant to do so, they were very much impressed."

The sermons on the Ten Commandments, put into attractive literary form by a talented secretary, were published as tracts under such taking titles as, "The Evils of Worshipping Dried Wood,"—this one had the remarkable run of fifty thousand copies—"The Great Learning of Parents and Children," "Medicine for Thieves," and "The Funeral of the Seven Gods of Good Luck,"—this last being on the tenth commandment, which, in abolishing the covetous spirit, will, it is argued, abolish also the gods whose worship springs from that spirit. These booklets had a wide sale, arousing comment pro and con. Some incidents of their sale came under the observation of their writer himself, as he relates:

"I was on my way to Ise with Nakai, the champion book-seller of Japan. We stopped for a night at Hase, a city of no mean reputation, since the marvellous god (or goddess) Kwannon has one of his thirty-three temples there—a fat place for many sleek priests. We wandered through the long halls, and wondered at the golden painted dragons and the pictures of ancient heroes in battle. Then buying a delicate image of the

god of doubtful gender, we went to the hotel, took our rice and tea, and I, being tired with the journey, immediately went to bed. Just as I was getting unconscious of my surroundings, and Kwannon and the true God, fierce dragons and my wife, were strangely intermingled in my dreams, I was aroused by an apology from the mouth of one of the priests, saying to Nakai, 'I just heard that the teacher of the Jesus Way was stopping here for the night, and that you had books to sell. So, fearing that you would get away in the morning before I could see you, I have intruded. Pardon me, I pray you; if I am disturbing the honourable sleeper [on the mats in the same room], I will retire at once.' He was assured by Nakai that he could talk without disturbing me; whereupon he asked for the books. These being spread out before him, he immediately selected some of mine on the Commandments, and asked the price. Nakai told him they came in sets that could not be broken, to which he replied: 'But I already have four of them; they were sent to me by a friend in Osaka. As these will complete my set, I pray you sell me these only.' 'I am sorry for you,' was the reply, 'but I can't break a set. You have many friends who have never seen these books. Hadn't you better buy a complete set?—and then you can give away your duplicates.' This the priest immediately agreed to do, and then went on to say, 'Where does the author of these books live? I want very much to meet him. He has made some statements in here that show him to be misinformed on some things. Would he resent it if I were to call on him when I go to the city?' 'Oh, no, he lives at No. 26, and would be glad to see you at any time,' re-

plied Nakai. I wanted to arise and tell him he needn't go to Osaka to meet me, and that I should be glad then and there to be corrected in any respect; but the thought of five successive nights of preaching close ahead, and the necessity of storing up all the strength I could for the campaign, made me keep quiet. Then with profound salutations the priest withdrew, and Nakai crawled under the comfortables that had been spread for his bed.

"Again I was fairly asleep, when another voice of apology roused us. Lying perfectly quiet as before, I let Nakai meet the visitors while I listened to the conversation. 'I just now heard from my friend,' said another priest, 'that you were here with books to sell; and though it is very rude to arouse you, I beg you to pardon my late coming. Will you kindly sell me a set of books on the Commandments?' While Nakai was getting them out, the priest went on to say, 'I have read some of these books before, and should like very much to meet the author. I hear he lives in Osaka. Do you think he would mind if I were to call on him? I should like to discuss just a bit some of the statements of his books. He seems to be rather at fault in some minor points.' 'Oh, call by all means,' said Nakai; 'he'll be very glad to talk with you.' Whereat the priest No. 2 bowed low, and apologizing with all the fullness of this suave language for breaking our rest, he added yet another apology: 'Pardon me for coming here after indulging in *sake*, but it is our custom to study until ten o'clock at night, then to drink, then to lie down to sleep. And as I had taken my drink before I heard you were here, I had to come, drink and all, or else run my chances of not finding you here in the

morning.' With these polite words, he touched his forehead once more to the mats where he was kneeling, then gathered himself and his books together and departed. If he reads what I wrote on the sixth commandment, he will learn that it is possible for a man to commit slow suicide by drinking *sake*."

In later years Mr. DeForest wondered, with a twinge of regret, at the boldness and the baldness with which, in some of his early sermons and in these booklets, he had scored popular superstitions and religious customs. In so far, indeed, as they gave a merciless presentation of some foolish and evil aspects of Japanese life, they were of a destructive order; but they carried a message of something better and higher than that which they mocked and overthrew,—the message of the one true God and the life in harmony with His divine laws. The books on the Commandments were providentially used for much good, and that not merely in the way immediately intended by their writer. Many years later he received a neatly bound copy of the set with a manuscript introduction that reads, when translated, as follows:

"On reading this book, 'The True Argument on the Ten Commandments,' seeing how thoroughly it pointed out and exposed the evil customs of a bad country, I thought it a severe criticism made from shallow insight and superficial observation, and would have none of it. That was my feeling on a first reading. On a second reading, I began to assent to it: on a third, there were parts that I admired as an example to myself, for in them it was not hard to discern the attitude of the missionaries that come to us from abroad,

with the true evangelistic spirit as taught in 1 Thessalonians 1 and 2 showing itself powerfully in their words and actions. After I had meditated on this fact and had come to understand it, I borrowed the thoughts of this book, and using them frequently as material for sermons, I know not how many times I have exhorted my fellow-countrymen with them. Finally, I had the volume rebound and was keeping it as a rare book, and one loved by the early Christians.

"At first when I heard some time ago that my honoured spiritual brother, regretting that he had kept no copy of this book and wishing to secure one, was thinking of advertising for one in the papers and through friends, I thought, since I was fortunate enough to have one, I would present it to him. But the opportunity has not offered until now. This time, however, I have had the unexpected delight of meeting him personally in our Fukushima Church and of hearing him preach. Out of the fullness of this joy and as a small expression of my gratitude, recalling my former intention I have written this word of explanation, and present this book in memory of the occasion.

"With respectful salutations,

"Your younger brother in the faith,

[Signed]——— ———,

"Pastor of ——— Church.

"*November 14, 1909.*

"*To my spiritual elder Brother,*

"*The Honourable Dr. DeForest, Fourth Order of Merit.*"

IV

Furlough and Readjustment

"The prime quality of a real critic is sympathy."—*Goethe.*

"There is no other approach to a man or a race. Truth-speaking is of prime importance; but truth is revealed to the sympathetic only. None can understand a foreign people until he studies them in the light of their ideals."

—*Hamilton W. Mabie.*

IV

FURLOUGH AND READJUSTMENT

IN 1882 Mr. DeForest's work was interrupted by a breakdown. That which he had succeeded in escaping during the earlier years was brought on by the "delightful, murderous" work of touring and by the summer heat, to which he was especially sensitive when tired; so that a furlough of a year and a half in America was necessitated two winters before the then prescribed term of ten years was completed.

Good care, tramps among California canyons, Maine woods, and New Hampshire hills, and the inspiration from touch with old friends and ideals, brought back much of his former vigour. "The only thing that raises a doubt," he wrote when ready to start back to work, "is the sun of Japan. It seems reasonable to me that by going earlier into the mountains and staying later, I can preach winters, and do literary work summers, in Japan." He was allowed then to return, under the conditions of the following "charge" from the Board secretary, Dr. N. G. Clark, whom he loved with a filial affection and called his "father in Boston": "We send you back with the understanding that you are not to do full work; that you are to limit yourself strictly to your ability in accordance with your best judgment and the judgment of Mrs. DeForest: she is to have important supervision over you in this re-

spect. We feel that half-work from you will be better than full work by any new man we can send out for the next five years. Therefore we charge you to be prudent and careful, and to forbear all exhausting labours. Please refer to this charge when you are pressed to overwork yourself by missionary or native friends." Both Mr. and Mrs. DeForest seem to have obeyed these instructions and guarded his health, for he was able to take his second term of eleven winters and his third term of twelve without serious debilitation; although it should be added that in each of those terms he took a six-months trip to America on family business.

The return trip to Japan was marked by the delightful companionship of congenial fellow-travellers; among them, he writes, "is a Hindoo, a celebrated member of the Brahmo-Somaj of India, who has been speaking in different cities in America. He believes in the one universal Spirit God, and regards Jesus as the best prophet that ever lived. He is a very able man, kind, thoughtful, devout, and seems to live very near to God. I have had many talks with him and have learned many things. I hope his labours will be blessed to the good of India. Your papers have doubtless spoken of him,—his name is Mozoomdar." From a letter written afterwards by Mr. Mozoomdar to Mr. DeForest, the following paragraph is worthy of note because it was underlined by the recipient as expressing thoughts that struck him: "Accept my cordial sympathy with every department of your work. My natural affinities with undenominational Christianity are great. But I have always held that all religion, to be truly beneficent and saving, must *receive a constant*

increase of the Spirit, and a steady advance in morality and practical usefulness. A religion that shows no real progress is a dead organism. A religion that has not in it the gift and the growth of the Spirit is a whitened sepulchre. Hence I have always kept aloof from mere dogmatism, both Hindoo and Christian. My dear brother, let us pray that the indwelling God may kindle our souls to find His living providence both in and out of all denominationalism. Let us pray that we, and all those of whom we have charge, may grow steadily in faith, hope, and charity."

This appeal for a growing religion untrammelled by dogmatism and denominationalism expressed what was increasingly the desire of the missionary's own heart. Of union movements and interdenominational coöperation he had always been in favour. He was happy to find on his return what he called "one of the best signs of the times," when one of the Osaka Christians said to him, "We used to call ourselves the four churches [Congregational], but now we call ourselves the eight churches"—including in fellowship the other Protestant denominations. An extract from the diary of an Ise trip shows the same attitude that he had taken in Tottori towards the Greek Church, taken this time towards another branch of the Christian Church: "Ito came and spent three hours with me yesterday. Is getting thick with Catholic priests too. So I took the bull by the horns, and as he asked me to a foreign dinner next Friday eve, I suggested he ask the priests too, which he agreed to do; and when he asked me the difference between Protestant and Catholic, I told him there were differences in Christian nations, but Japan ought not to inherit them, rather should be one from

the start, as Christ urged. So I would strive to fulfill the law, and would be glad to have priests preach with us at the theatre next Saturday and Sunday evenings. He agreed to give the invitation, which I wish might be accepted in good faith. I told Ito to join either branch, but to do it from faith in Christ as Saviour from sin, and ever to believe that all Christians should be one."

A very practical instance of interdenominational coöperation was the building of the Young Men's Christian Association Hall in Osaka, the first Young Men's Christian Association building in Japan. Mr. DeForest's emphasis on the need of a large central hall for Christian meetings resulted in the formation of an interdenominational committee to raise the necessary building fund. "Such a hall," wrote Mr. DeForest in promoting the cause, "would now be to Christian public opinion in Central Japan what Faneuil Hall was to the cause of liberty." At first the mission boards represented in Osaka were asked to contribute; but this method of securing the money was later given up in favour of applying for it to the International Committee of the Young Men's Christian Association in New York and in London. In connection with this change of plan, Mr. DeForest wrote to the American Board: "If the Associations of London and New York don't take up this matter, rather than let it fail I should let the honour of the movement fall to the American Board [which had already raised some money for the purpose]. My great ambition is to have all the Christians in Osaka united in heart and works,—though the membership of the churches in connection with us is double that of all the other churches combined, and

were we simply desirous of 'grabbing' all we can, we should build a hall for Congregationalists. But since the Young Men's Christian Association is the only institution that unites all the denominations, we long to pour strength into that."

As hoped, the money came from the Young Men's Christian Associations addressed; the Australian Young Men's Christian Association also sent a contribution. When he wrote in 1886, "The corner-stone of the Young Men's Christian Association building is being laid to-day 'To the Glory of God,'" he added enthusiastically, "This splendid gift from three continents, Europe, America, and Australia, will give an added impulse to every form of Christian activity." It was the non-sectarian character of the Young Men's Christian Association that made him its lifelong friend. He himself worked as far as possible on non-denominational lines. Of a conversation with a fellow-missionary of another board when the occupation of a given field was under discussion, the following record remains: "Saw G. and told him that, much as we owed our boards, we owed Christ and Japan more, and our great business should be to make Christians and not sectarians." When the question of union between the Presbyterian and the Congregational churches in Japan was under discussion from 1886 to 1889, he was enthusiastic for the plan. "Personally I am committed to this grand movement with all my heart. I have worked for it in public and in private for years."

His enthusiasm for the independence of the native church, so marked in his early years, did not diminish; rather, it increased with experience. To a questioning American Board secretary he wrote: "You speak in

your late letter to us, discouraging the union movement here in process. The fact is, we foreigners are only the tail of the comet and are whisked around whithersoever the nucleus leads. Moreover, we have for years deliberately chosen the tail position, giving all the rights of independence to our native brethren. They have taken the initiative in this as in other movements. . . . They are going into it cautiously. . . . There will be nothing done in a hurry. The whole movement—so far as I have observed it—is marked with a spirit of deep, earnest prayer for a mighty outpouring of God's Spirit upon the churches and upon Japan."

When there arose a question of church polity in Niigata, he expressed himself thus: "To attempt to keep our Christians in Congregational methods only excites their suspicion that there's a screw loose. So I suggested the following: Not to oppose the tendency to Presbyterianism, but to give the group of Christians full liberty; tell them that our methods are Congregational and we work on those lines till churches get established in self-support and self-propagation, and then if they wish to change, no foreigner has the right to say, 'You shan't.'"

Of this "self-support and self-propagation" an interesting illustration comes from this period. "The other day Rev. Mr. Koki came to invite me to go with him on another trip to idolatrous Ise. Let me emphasize the fact that *I* was the invited party. Not many years ago, we missionaries had to plan the tours and do the inviting and pay the bills. But now it is the other way: the Christians come to us with well-planned work, and ask us kindly to go along and witness with

them for the Master. This gives us an immense advantage wherever we go. In a sermon at Tsu, the capital of Ise, before a crowded house I said: 'Your talented Fukuzawa of Tokyo has recently published in his widely read newspaper that Christianity is bound to win here in Japan for five reasons, the first of which he strangely says is *money*. He has been abroad and, impressed with the immense wealth of Christian countries, has hastily concluded that money will win in religion as it too often does in other matters. But the fact is, true Christianity has never spread in any nation under heaven by the power of money. On the contrary, many of its most conspicuous victories have been won amidst deep poverty. You people of Ise doubtless think I am leading about this gentleman, Rev. Mr. Koki, and footing the bills while he does the preaching. If so, you are very much mistaken. The few Christians of his church in Osaka, not one of whom is a man of wealth, while gladly paying him a little salary, have also from their poverty gathered a little money—just about a dollar—and in order to show their love of you whom they have never seen, and to hasten the day when you with them will love the one God and Father of us all, they have sent their pastor to tell you the way of life—this Jesus Way. The few Christians of Hisai added one more dollar, and the yet fewer brethren of Matsuzaka raised three more, and with this little sum this gentleman invited me to come with him these hundred miles and help tell you of the only Name under heaven whereby we can be saved.' I don't know whether it was this or not, but on leaving Tsu we were told that we could pay no hotel bills there."

Another happy piece of expansion took place at

Annaka, the old home of Dr. Neesima, where on his return to Japan he had founded one of the first independent churches in the empire. In 1879 Mr. DeForest had assisted at the ordination of Mr. Danjo Ebina and his installation as pastor there. Now after four years, Mr. DeForest goes as mission representative to the council dismissing Mr. Ebina, "their influential and beloved pastor," after a spreading and fruitful work, and ordaining his successor. "Four hundred can gather in the audience room, and it was about full at three o'clock to witness a ceremony that filled me with amazement and also delight. Mr. Ebina read his letter of resignation, recounting God's mercies in his relation with them, and giving a few words only of tender farewell to his people. Then the moderator called on the representative of the church to answer this question: 'Is your church willing to dismiss Mr. Ebina?' and the unhesitating reply was, 'We are.' 'What reason have you for this action?' 'None other than that he may do for Maebashi what he has done for Annaka,' was the quiet reply. This was just grand! —worth going twice four hundred and fifty miles to see a prosperous church give up her noble pastor in order that they might send him forth as their missionary! A little of that kind of work was done some eighteen hundred years ago in Antioch when the church there sent Paul off, but I supposed that no church would be simple enough to furnish another specimen of like sacrifice. Ah, I forgot that the same Holy Spirit can produce the same precious fruits now as then. And indeed, this Annaka story rather throws in the shade that Antioch church in one respect at least: for here they not only send their pastor, but

they send also his regular salary after him, besides providing generously for his successor." [1]

If the independent activities of the native churches thus elicited commendation, so also did the continued progressiveness of the government. The disestablishment of the state priesthood, and the influence of this step on religious liberty, were noted, chronologically out of place, in the last chapter. Mr. DeForest did not fail to deplore in public the postponement of new legislation regarding marriage—a postponement (in 1885) attributed to the concubinage existing in many upper-class families whom the legislation might have seriously affected. But the efficiency of the local government in dealing with emergency conditions again commanded his admiration. In July, 1885, occurred one of the gravest calamities that had befallen the empire for a century—a great flood in which, according to one estimate, fifteen thousand lives and ten million dollars' worth of property were lost. Lake Biwa rose ten feet above its usual level, causing wide-spread desolation. As for Osaka, approximately one-half of the city was flooded, while dozens of villages in the low-lying country around were inundated or even obliterated. In this calamity, the authorities had prompt relief meas-

[1] This quotation is from a "familiar letter" printed anonymously by the American Board. In sending to the Board a long account of one of his evangelistic tours, Mr. DeForest had written: "Sickness, absence from Japan, regular school or other fixed duties have tied all my brothers down so that all outside work has fallen to me alone. They ought to appear as prominent as another whose lot it is to do the joyous and exciting work. So should you care to print, how would it do to leave out my name?" Thus it happens that many leaflets issued by the Board on the touring work in Japan in those days are unsigned.

ures for the thousands of hungry, homeless people that flocked to the high ground around the castle, or, less fortunate, were imprisoned for days in cramped second stories or on roofs amid surging waters. In the midst of the universal distress, Governor Tateno and General Takashima took especial care to provide for the foreign residents on the Concession, and invited them all to remove to the new and commodious military hospital near the castle.

"I'll just make a long story short," wrote Mr. DeForest to his mother. "We live between two wide rivers and on low ground. The water generally is six or eight feet lower than the bank on which is our house, while in heavy rains the waters rise five or six feet; but last week the rivers, having an immense body of water from the great lake above running into them, broke banks and became wild in their recklessness. So much water coming up and up till our front yard and all the streets around us were like rivers, made me feel shaky, and I insisted on Lizzie and the children going up into the city on higher ground. I stayed two nights longer, but at last the house was surrounded by a violent current that I was afraid would undermine it and let it over, and so I, with nearly all others, left the Concession just as the last bridge broke. I had rowed around a large part of the night in my canoe, warning the people and getting them off, so I was very tired; and all of us—some thirty or forty people—were very much used up with anxiety. But it is all over, and we are safe and well, and very thankful. It was curious to turn out as it did:—On Wednesday, July first, Allchin and I were out helping rescue the people that were being driven before the flood. We

succeeded in getting some forty women, children, and aged ones in a safe place, and at a suggestion of mine to one of the rich Christians to do something, he went to work and had five boats carted over a long hill, and launched into the flood, by means of which hundreds were rescued. On Thursday, July second, we were rescued ourselves. The storm fortunately began to go down from the time we left our homes. . . . The American consul at Kobe, twenty miles distant, sent a relief boat to us with provisions; but when it reached us, we were safely housed on high ground in a government hospital where we were receiving every attention from the government, as though we were distinguished guests. . . . Thirty years ago they would have shouted with delight to see us all swept away, but now they vie with the best nations of the earth in benevolence and generosity towards all." This time the help offered from foreign sources was accepted by the government, and wisely used for clothing and industrial implements to enable the sufferers to start at earning a livelihood once more.

A furlough, or even a six-months absence from Japan, always made a temporary difference in the ease with which Mr. DeForest used the language. One of his first speeches after his return from America was on the occasion of presenting his *miyage*, or gifts given after an absence—the "Pastors' Library" for Osaka and its out-stations, for which he had raised a considerable sum in America, and a hanging lamp (in those days before electricity) to each of the four churches and the Baikwa Girls' School. For this address, in spite of his previous experience in Japanese public speaking, he so felt his lack of recent practice in the language that he used an

interpreter—to insure, he said, its intelligibility and the comfort of the listeners.

"Do you remember," he once wrote his mother, "when I came home from the war, how I stopped at Mary's because I could go no farther, and you came to see me? I often tell that story when I preach, to show the power of love in the hearts of true parents towards their children, and then speak of the far deeper love of the Father in heaven for each one of His children. People always prick up on this story, and once a man afterwards said to me, 'If you could only use our language as we do, you would have made us all cry over that story.' I'll fetch 'em yet if I live." He kept persistently at his study, finding in his work perpetual stimuli to progress. When he delivered the address at the laying of the corner-stones of the chapel and the library of the Doshisha School—now University—at Kyoto in 1885, it was the result of no accident that he should have been complimented by a worthy critic on its being the best speech he had ever heard a foreigner make in Japanese. "I learned later," runs a home letter, "that the students speculated much about it, some saying DeForest must have spent two or three days on it, others saying five or six days. The fact is, it took my best strength for nearly three weeks, and I committed it entire."

He had soon after his furlough begun the serious study of the Chinese characters used in the written language of Japan, giving time to this especially in the summers; he hoped to become able to read the language as well as speak it—an ambition that comparatively few missionaries in those days felt it worth the necessary sacrifice of time and effort to attain. He soon

found, however, that a knowledge of the character not only promoted his intelligent use of the language, but also furnished new and effective illustrations for his public addresses; as when, in telling of the influence of Christianity in the elevation of woman, he made his most pointed contrast by showing how many of the Chinese ideographs of every-day use in Japan depict her degradation. Developing a suggestion found in a quotation from the Chinese scholar Rémusat, Mr. DeForest used impressively in his preaching a line of thought that, common nowadays, was then novel. An extract from a published article shows the thought in clearer detail: "The men who invented the ideographs of China saw fit to represent many of the worst passions of the human heart by the free use of the *onna-hen* [the character for woman used as a component part of another character], to the exclusion of anything that would indicate that a *man* could originate an evil act or thought. . . . Why should the character for *slave* be compounded with a woman rather than a man? Why should *anger* and *jealousy* and *unmannerly* and *covetous* and *loose character* and *opposition* and *crafty* and *envious* be likewise compounded? Did it never occur to the originators of these ideographs that an *otoko-hen* [component for *man*] might have justly done one-half of this filthy business? I know that many words expressing beauty, elegance, refinement, etc., are compounded by means of the *onna-hen*, but that is no reason why her character should be blackened by exclusively using her when portraying many of the hateful depths of an evil heart. We would not say that these characters are a shame to the people who in the remote past agreed upon their use. But since

they represent a state of society which the civilized world has disowned, it may well be claimed that to persist in their use is a blot upon the character of the nation. Hence it seems proper to suggest that some of the leading newspapers of Tokyo should discard those characters that totally misrepresent the position Japan is rapidly taking concerning women."

These remarks on the position of woman were, however, merely an interesting addendum to deeper thought by which he had already traced one reason for her relatively low position in the Orient. He ascribed the difference in her position under different ethical systems to the relative emphasis laid upon one or another of the five relationships pointed out by Confucius. China, he said, took as the fundamental relationship that of parent and child, and shaped its life upon this as its greatest social and moral force. Japan took the relationship of lord and retainer, or prince and subject, and exalted this to prime importance as the basis of society. "[In these two nations] it seems to me," he wrote,[1] "that the persistent attempt through long ages to make these two doctrines the foundation of society and of morals accounts better than any other one fact for their national character and their social condition." But Christianity, taking the third relation pointed out by Confucius, that of husband and wife, declares this to be the real foundation of society, and thus comes "into antagonism with the social science of both Confucianism and Buddhism." The pointing out of this

[1] "The Basis of Society," in the *Missionary Herald*, December, 1889; written in substance six years earlier. For a general discussion of Confucianism, see "The Ethics of Confucius as Seen in Japan," by J. H. DeForest in the *Andover Review*, Vol. XIX, p. 309 sqq.

fundamental difference as one of the most striking claims of Christian ethics to superiority over other ethical systems met the thoughtful attention and frequently the assent of his hearers.

He was drawing his contrasts now, however, in a different spirit from before. He was learning in these post-furlough days a lesson fraught with the most vital consequences to his future work. He had come to realize that the critical attitude of his early years in Japan was not that by which he could win the people for a Master who came, not to judge the world, but to save it. It must be through love that they were to be won; and this love, a human as well as a divine thing, was to be attained through sympathy. Sympathy could be cultivated—a point of view could be attained. Evil was evil, but it need not be dwelt on to the exclusion from sight and thought of those good qualities that must be discoverable still in man once made in the image of God. He would seek for the good in the Japanese character, find it, dwell on it in his own thought and in conversation with others, use it as a seed from which to develop greater good. Whatsoever things were honourable, just, lovely, and of good report, on these things he would think. Thus sympathy would spring up between him and those he sought to lead, and love would conquer uncongenialities, misunderstandings, exasperations. Not that he had not already loved them—but it had not been with the love of insight and understanding. This he would henceforth put himself in the way of acquiring,—by entering upon a course of self-education in the Japanese point of view.

Many years later he related the story of this decision

to his son-in-law just entering on missionary work, who gives the following account of the conversation: "He told me that during the first ten years of his life [in Japan] he was very critical of the Japanese and could see very little good in them. At that time he resolved to search for the better things in the life of Japan, and he soon found sufficient to occupy his attention; and in order to fasten the good things in his own mind, as well as to help other people to the better point of view, he definitely refrained from speaking about the irritating and unfavourable things and told the better things. He soon found, so he said, that this new attitude and new practice gave him an insight into Japanese life and character that he had never had before, and he recommended it to me for my intercourse with the Chinese. I raised the question as to whether it was not really a case of self-deception, and he said most strongly that it was not,—that the irritating things are ever the most apparent to a foreigner, and that since one's mind can grasp only a limited amount at one time, one should choose the best. He placed great stress upon the importance of choosing carefully the things that one will tell. I have tried to follow the advice in China, and have found it good. . . . I know of no one conversation I have ever had that has affected my attitude towards other men as much as that one."

Late in life, Mr. DeForest on a tour wrote home to his wife of a conversation with some of his audience after a public address: "The question and answer that excited the most interest were, 'What do you think are our worst defects?' asked by a sincere elderly man; and my reply, 'Had you asked me that twenty years

ago, I could have told you lots of defects, for I searched for defects during my early years here; but when I began to know the real Japanese heart, I began to search for the best traits of Japanese character, and have become so much interested in these that I don't care to talk about defects.'"

There were other changes, besides that of his own attitude, going on in him and around him. Prior to his furlough he had, as we have seen, given a good deal of time to overseeing publication and translation work; but he was asked by the Board on his return to devote himself to direct evangelistic activities. This he gladly undertook. The times were showing on the one hand the shallowness of some of the popularity of Christianity a few years before; its rapid spread then had blinded many of the missionaries to the real strength of the enemy. In those days Mr. DeForest had spoken of "the already startled systems of Shaka and Confucius," and had considered it a waste of time to study a "dying Buddhism." He now began to see that the hold of Buddhism upon the people was more than that of mere superstition. He began to have a new type of interview with Buddhist priests, such as the diary records as having taken place on a tour, at Otsumura. After a preaching service in the hotel, "a large number remained to question me, or, rather, to hear four priests who had a knowing leader question me. I felt unable, as it evidently was a match for conquest, but couldn't retreat well. He asked me what sin is; to which I replied it was sin to harm one's own nature, to harm others, and to violate God's laws. So he took my first and asked if the one who violated his own nature was different from that nature. But that was too meta-

physical for me, and I failed on it. Then followed salvation by good works and salvation by faith. Here we got along better, but he declared he could see no reason in believing what he couldn't understand. Our talk lasted till eleven o'clock, and then I invited them to come to Kishiwada next day and talk leisurely about things. They said they would, and kept their promise. This time I excluded all hearers, and took the three alone in rear room of chapel where we got better acquainted. Our talk was mainly on strength of knowledge and of faith, in which I claimed that faith was the stronger and that it led knowledge and increased it. We also talked long about the origin of evil. His thought that, as a potter would make out of one hundred vessels ninety or ninety-eight or nine good, as a carpenter would make most of his houses so as to stand well, why didn't God make men and women so that at least they would stand as well as man's work?—was somewhat new to me. We parted after a pleasant talk, though they frankly declared themselves not convinced." Not only did he come to have more respect for the intellectual ability of some members of the Buddhist priesthood: he even drew a lesson for himself in fair play and open-mindedness from an incident that he thus recorded: "Matsumoto told me a story—that when Utsumi was *kenrei* [prefect] some young fellows got up an *enzetsukai* [lecture meeting], advertising it with posters, 'Demolish the Jesus priests!' The police were told to tear down the objectionable posters, and in the course of the lecture the young men were stopped and the audience dismissed by the police. The young men were afterwards called to the police station and cautioned not to repeat the offense! Surely we

all should be more careful then not to recklessly attack Buddhism."

If, on the one hand, Christianity had lost its former popularity, it was, on the other hand, being refreshed and built up from within. The period was one of revivals, breaking out in many places throughout Japan, cleansing and strengthening the young churches, and arousing hopes of a great ingathering from among those who had long been unresponsive hearers of the Word. Mr. DeForest was in sympathy with these revivals, believing with Mr. Mozoomdar in the necessity of "the increase of the Spirit" in a growing religious life. He joyfully resumed his touring activities as well as his local work, with earnest definiteness of purpose coupled with a sense of his own weakness; "Churches are springing up all around,—in and out of our mission,—and I thought if God would only use me as He is using others to bring people directly into the Christian life, I'd rather do that than all things else. It is a branch of work that I have never been successful in, that I attempt with many fears and asking your prayers for a divine blessing." "I begin to feel, as father used to tell me, that we can do just nothing unless we have the Holy Spirit. And I have been reading Moody's sermons, and they are as water to a thirsty throat. I can *interest* my audiences, either in English or Japanese. But to preach so that people will be convicted of sin and repent right there and then, *this* is something I now pray for more than ever before, and you must remember this in your prayers for me."

Now upon the basis of the apologetic sermons in his earlier tours, he was able to build more definite presentations of Christian truth, and such topics as, "Jesus

More Than Man," "Jesus as God," "The Morals of Jesus," "The Name of God"—that name of "Father" by virtue of which he declared the religion of Christ to be universal as no other religious system can be,—such subjects of his sermons and addresses show how he felt his hearers to be progressing and himself to be able to make an appeal along lines somewhat different from those he had previously followed. The call to repentance still sounded, but it was with the emphasis on the joyful motive—"The kingdom of heaven is at hand"; and the fruits of love, joy, peace and eternal life were the features dwelt upon, with stress on "*Now* is the accepted time." His note-book gives one illustration of "how Western nations were now at hand—near, in contrast to past ages. Then Japan didn't know anything of the West; now daily news, communication and intercourse free. So heaven, formerly unknown, now becoming well known—God near, blessedness near."

A few diary extracts show the spirit of his work:

Koriyama.—"I preached on 'Witnessing for Christ,' its importance, what it is, its results; the milkman [a backslider] bowed his head, and after the preaching burst into tears and confessed his sins."

"Preached on the 'Three All's' in Matthew xxviii. Was not at all gifted in the presentation of it, but am content to leave it with Christ to bless, and will try to do better next time."

Matsuzaka.—"Hard trip and much headache. Preached in evening to a few people. Not the joy I need for work. Heavy. I am impatient to see results; envious, I fear, of others' successes."

Koriyama.—"Preached in evening on 'Fight the

Good Fight,' and had excellent attention; about twenty-five adults present. Have enjoyed these two evenings very much, and see reason to thank God for a growing interest here. If I might only have faith!"

Tondabayashi.—"The principal of the school is a Christian. He heard eight years ago at Kobe from Atkinson, and five years ago at Kishiwada from Neesima. Was very profligate and so wretched that he contemplated suicide, when he read my tract on suicide and felt the need of a new, reformed life, and not of death. So God is leading out His own from among this people, planting a Christian here and another there, to be His witness-bearers. Thine is the power—may it be on us to-night as we speak!"

Sakai.—"After long absence, once more preached here. . . . I met several bright, able young men; but they are shy of Christianity. So I preached on reasons why people don't accept Christianity; had excellent attention. As God blessed this same sermon just a year ago in bringing O. and Y. into Temma Church, so may He bless it here."

Tottori.—"Kajiro has been out this morning, and returns saying that my speeches have produced great disappointment. Many feel that the foreigner looks with contempt upon everything Eastern; but they also feel that what I said is true, and hence not anger, but disappointment. I was aware that speaking in my tired state made me liable to incline towards a fault-finding tone. I must be doubly on guard under such circumstances again."

Tsu.—"Saw S. in the evening; had long talk. He was very cordial, but frankly said he couldn't believe Christianity yet, as he hadn't time to examine *facts.*

I told him he knew enough of facts already to have a reasonable belief of God's love in Jesus Christ. He, however, still wanted more time to examine, but was too busy now to do it. I asked him how long it would take to decide whether he would love and honour his parents. But he is to be led not all at once."

Koriyama.—"Came for a month's stay to help, if possible, and to cheer, this little afflicted church. Spoke on the 'Future World,' John v. 28, 29. Had excellent attention. Power was given me for unusual directness of appeal. May it be that our prayers will be answered and to-night some souls repent! K. remarked afterwards that surrender to Christ was the only course left open." (Ten days later.) "Called to-day on K., and after salutations his first words were, 'I am repentant.'" . . . "Sunday evening spoke on 'True and False Philosophy,' Col. ii. 3, 8. Had house full and spoke an hour, contrasting lives of philosophers, and affirming that we can judge the worth of systems by their fruits. Was thoroughly waked up by this. Many teachers and scholars present. Such meetings must tell. The Holy Spirit seems to be working here, but the hearers are resisting." . . . "The month ended. Fruit is apparent, but only in the shape of interest. No deep decision. Preached on 'We will not have this man to rule over us,' or, 'The power of the soul to decide.' Spoke without much feeling. A large number of people in this city have known Christianity for a long time, and if they would only repent, this whole province would feel the power of the change. Oh, that my poor words may have an abiding effect!"

"[When asked by some Christians] how to answer such questions as, 'Why does God permit sin?' and how to meet Buddhists, I gave with some hesitation two ways: 1. If you meet arguers with arguments, both sides will be likely to desire nothing so much as victory, and the struggle will be for that. The winner will feel exultant, and the defeated will be bitter. A few can use this successfully, but seldom indeed are believers made so. So generally argument should be refused for a better weapon, which is: 2. Pray on the spot for the aid of the Holy Spirit, and let Him speak through you, remembering that your experiences of God's forgiving love will enable you to speak with power of your faith. Exalt your *faith*, show how if you could understand all God's ways you would be as great as God; but because He has revealed so much of Himself, you will trust Him for the hard spots. Anyway, love must control our replies to all inquirers. Then speak of Christ, and leave it with God to use. *You* can't convince nor convert anybody. Tell the story; tell your faith; and leave it with God."

This was his own best answer to himself, in the midst of longings for great visible results of his work in the conversion of many. His yearning prayer for such results, however, was not granted. It was only little by little, one gained here and two won there and others coming to listen, that he could see his efforts blessed. He would have asked for some striking manifestation of the Holy Spirit's power through him; but instead he was learning the lesson that it was God who should give the increase,—his was only the faithful planting and watering. To this ministry he gave himself with earnest love; and in it he found the answer to his prayers. As

when a boy at Phillips Academy he had longed in vain for some special experience of conviction of sin, and had been led to see that the work of the Spirit was none the less genuine because of slow and unostentatious growth, so here his answer came in the quiet, steady progress of line upon line and precept upon precept, a message lovingly imparted to others as it was imparted to him, deepening his own spiritual life. "*December 31, 1885.* My old year has brought me a new love in my work. I know myself better than ever before, and I know that in myself I can do nothing. I am quite well convinced, too, that it is mine to do ordinary, not extraordinary, things, and I am grateful to be permitted to do anything for Him whom I believe more and more to be the great Teacher and Saviour of all men. In trying to teach the Japanese about Jesus, I have found out many new things about Him."

His missionary motive was practical, not theological —love, not theory. When the question of future probation was arousing argument in America, he regretted that some earnest missionary candidates might be prevented from joining the field forces, "owing to the unfounded assertions of certain prominent men, that it is necessary to a true missionary spirit that missionaries should have positive views as to the condition of dead men. If any one finds a powerful motive to missionary work in the condition of living men, he ought not to be pushed too hard on the state of the dead."

The answer to his prayers came not only in the deepening of his spiritual experience and the growth of sympathy, but in an intellectual quickening that marked an epoch in his life. That this was a definite leading of the Holy Spirit he had no doubt, and he followed

this kindly light, beckoning him to study more of God's methods of work in human minds. The diary tells us something of this in extracts from the early part of 1886, while in the interior on evangelistic work:

"Have spent three mornings writing a letter to Yale Seminary, and have enjoyed it.—Have learned a new trick—to write down in a note-book all matters that I don't understand, to be looked up on my return home. I have been slovenly in my reading and studying, sliding over things that I didn't understand. Now on this new year, I mean to turn over a new leaf and study hard things. It's a shame to rest content in the belief that we have the truth and so needn't trouble our brains about philosophies. I must know more of the science of man and of mind, and the laws of true reasoning, and not content myself with a quibble."

"This year begins with a new intellectual life for me. Being led by the pamphlet size of McCosh's 'Philosophical Series' to carry one or two on my trips, for the first time in my life I have become interested in metaphysics. Now I eagerly read Porter's 'Human Intellect,' which has always seemed an elephant to me; I delight in Hopkins' 'Outline Study of Man,' and have planned to spend now as many years as are necessary to learn the science of man—though Froude says there can't be any. I plan hereafter to task my mind in some definite study or studies, and to progress, instead of resting under the fatal idea that I am getting old and past my prime. With God's help, I am nowhere near my prime. The laws of logic must be mastered, the great idea of evolution and the statements of materialistic scientists must be learned at first hand. It is a shame to have drifted forty-two years. The

next thirty shall be progress. I will know the best thoughts of the best minds. Kant, Locke, and other great dead shall be my teachers, as well as the great living. The growth of political economy, the great socialistic problems, the history of my own language, etc., etc., shall be inquired into." "Feeling the importance of Christians becoming lights in every good direction, I have encouraged them here to tackle A–B–C and join *Romaji-kwai* [society for encouraging the use of the Roman alphabet in writing Japanese]. . . . I have also been taking titles of prominent books that have been translated for all our evangelists to read and study. Our men must be leaders of thought in political economy, in philosophy, and other branches of thought that have their centre in man rather than in matter. Ethics, law, religion, and all sciences that pertain to man must flourish in connection with Christianity."

In the letter to Yale referred to above, he gives some of the features of the times that had been God's instruments to lead him to the conclusions voiced in his diary. This letter was the last of a series written to the seminary during these first twelve years in Japan; and there is no more appropriate way of closing this chapter of his life than by quoting it.

"*Koriyama, Japan, Jan. 18, 1886.*

"MY DEAR MR. MORSE AND OTHER FRIENDS IN YALE SEMINARY:

"Your pleasant letter asking me to write you with reference to my every-day life here was duly received, and I thank you for the invitation. Before replying, however, let me frankly scold you for sending me only an invitation to write you. Knowing that I

am a Yale man, why didn't you follow the Golden Rule and fill up the rest of that small sheet of paper with some of the gossip of the seminary? . . .

"But, forgetting the things that are behind, let me give you an idea of my life in connection with the present condition of Young Japan. I am spending this month twenty-five miles from my home in Osaka, in the castle-city of Koriyama. The old castle lies just west of the city. . . . Its imposing walls are tumbling down and its moats are filling up. . . . In the centre [of the grounds], as if to mark conspicuously the great reformation that is transforming Japan, stands the academy of the province, with its faculty of eleven teachers and its one hundred and fifty advanced scholars; while in the city of only ten thousand inhabitants are four large common schools, with some eight hundred scholars and with scores of teachers. . . .

"You cannot visit one of these schools without being impressed with the fact that Japan is intensely earnest in the study of modern sciences, and that through the English language. You have doubtless heard that after canvassing the merits of the various languages of Western nations, Japan has at last formally adopted English as the one to be taught in her schools and used as widely as possible in her public offices. I regard this as a most providential step in Christianizing this empire. The English language is saturated with Christian thought. Peter Parley never could have had the remotest idea that his simple 'Universal History' would be one of the means of spreading the Jesus Way in this far-off nation with its 'eight hundred thousand gods.' Yet a physician, recently baptized here, said to me the other day, 'The reason my friend the lawyer

doesn't become a Christian is because he doesn't know history. If he could read Parley, he would have something to build on.' To be sure, this was his way of modestly telling me that he himself had read Parley, but yet it must be confessed that Parley is one of our active missionaries. Some two months ago, while spending a night a hundred miles from here in a hotel, two or three of us were talking together about Christianity. Now a Japanese hotel is simply a great hall divided into little rooms by paper slides, so that no room can be fastened, and each one opens into every adjoining room and privacy is utterly out of the question. Conversation is heard as easily by the neighbours as by the one to whom you are talking. So of course our words were heard by the young fellow who had the adjoining room, and wanting to see as well as to hear, he pushed aside his paper door and, bowing clear to the floor, politely begged the privilege of sitting on the edge of our room and listening to the talk. We invited him to come right into our circle where he could warm his hands over our fire-bowl, and in the course of the talk he asked me the difference between *Lord* and *God*. I found he had learned the words from Parley's history.

"Do not think, however, that Young Japan is eager to embrace Christianity. On the contrary, the young men, seeing the inconsistencies that exist between the old religions of Japan and modern science, have broken so violently from former restraints that they go too far, and it is very common to hear them say, 'I hate religion—all religion.' But they love English, and are grateful for any help given in this line. Even men and women in middle life are bending over their English

primers, longing for a tithe of the power and wisdom that are hidden in our language. Eager policemen, when off duty, study A–B–C. Judges who realize their lack of knowledge come home from office and humbly sit with some bright schoolboy and receive his instruction in the language into which is translated all the accumulated best wisdom of the ages. We frequently meet, among these lovers of English, persons well acquainted with the sciences and having the Bible among their books, but without any curiosity to know the power of Christianity. It was my good fortune to spend two hours in conversation with a gentleman employed in one of the provincial academies. He is an unusual man in the purity of his morality, and his love of languages extends to German as well as to English. He had settled quietly into the belief of one true God, but felt no need of pushing religious inquiry any further. I tried to convince him that 'if there be one God, He must be your Maker and Benefactor, and therefore you as an individual have an immediate and lifelong duty with reference to this God.' On parting, I put in his hand the first of Dr. McCosh's 'Philosophical Series' on 'Criteria of Diverse Kinds of Truth.' A month later I received a full letter in which the central sentence was, 'I am in a terrible dilemma. If I acknowledge there is only one God, I must accept the religion of Jesus.'

"There are other teachers, thousands of them, who are devouring English as a means of self-advancement, many of whom are like the above gentleman in that they have fairly correct habits of life; but in far too many cases the school-teachers of Japan are openly and recklessly impure. They have no religion. . . . Though many of them are fair scholars and capable in-

structors in the class-room, they are awful examples for the boys and girls who know their unblushing lives. Of course there is no reason in their minds why they should trouble themselves about religion. It isn't the style here. They are ready enough to go to hear preaching, provided the speaker will start with reason and stick to reason. Any direct appeal to Jesus as an authority over men in this age they will not endure. They demand to know what has made Jesus an authority on proper conduct. If the speaker can bring forward the central teachings of the wisest men of ancient and modern times,—men who spent scores of years in trying to find truth,—and in the spirit of fairness contrast the mature and unhesitating words of Jesus, who was unaided by the wisdom of the schools and was brutally crucified while yet a young man, they will listen with applause, and marvel at the wonderful words that proceeded from His mouth. Tell them that every claim of Jesus is so reasonable that our great General Grant, to whom tens of thousands surrendered and who was twice elected president of fifty millions of people, in the fullness of his mental vigour and while the recipient of the praises of every civilized nation of the earth, felt his need of a Saviour and in humility surrendered to this Jesus, recognizing Him as King of kings and Lord of lords; or, show them that the laws of nations are approaching one standard of justice, and that the scholar who was twenty-five years president of Yale and whose book on international law has placed him among the foremost thinkers of the age, has always been a devoted disciple of Jesus; or tell them that 'during a session of the British Association at Southport, England, there was an afternoon meeting for devotion and prayer, and that

four out of the six calling this meeting were Fellows of the Royal Society': and these young men will listen even with gratitude.

"They will endure no story of mere miracle, nor listen to pious reflections on the judgment to come. I know a talented young editor who began the Gospel of Mark, but when he struck the twenty-sixth and thirty-first verses, he flung the book from him in contempt. A missionary once preached on invitation before an audience of thoughtful, but skeptical, Japanese, taking as his subject one of the miracles of Christ. They listened politely as they always do, and they even respectfully escorted the preacher part way home; but 'Tell that stuff to old women,' they said to one another, and that was the last invitation the missionary had from that audience. Yet if a speaker will offer, in company with them, to reject the vast majority of reputed miracles in past ages, and then show that nevertheless large numbers of thoughtful men—presidents of colleges, professors of the sciences, and statesmen who direct the intricate affairs of the most progressive nations of the world—do most firmly believe in a few miracles, and that therefore it is neither gentlemanly nor a sign of large brains to refer these living intellectual leaders to 'old women' for sympathy, these lovers of our Western science will meekly accept the reproof and gladly listen to the end of the argument. . . .

"You see by this the condition of multitudes of young men here. I am purposely giving you but one side of the picture, but it is the conspicuous one. Knowledge is demanded, and there is naturally but little power to discern the true value of what is

offer . . . While I am writing this, a daily paper (Japanese) announces a meeting to be held in Kyoto in honour of Socrates and Kant. That much is by no means bad, but another daily also announces that in Osaka alone there are now under arrest one hundred and thirty-three persons under suspicion of high treason, and one of these, a leader among them, is an educated lady on whose person were found extracts from Rousseau! 'There are little Mills and Spencers even in the country,' is a remark now and then heard. To be sure, these two are giants in thought; but I submit that if Japan must have something more recent than John or Paul, the book called 'The Human Intellect,' by Porter, and the stirring baccalaureates of your retiring president, would be a far better foundation for this people just emerging into the responsibilities of a treaty power.

"And now, in closing, let me ask you a question: Why don't more of you Yale Seminary men come out and help us strike heavy blows in the empires of the East? If a dozen of your graduating class should come out here, the pressure on the churches at home to fill your places would be an unqualified blessing, and the United States would suffer no more loss than when she gave those first men seventy-five years ago. Ten or twelve of you *now*—a band of Yale men—could leave a stream of blessings here that would swell to mighty rivers of influence in generations to come. Come, and you shall have all the trials and tribulations you can stand, and all the joy and glory that come through suffering for Him who loved us and gave Himself for us. You each, if you want it, can have exclusive right to a parish of half a million; and

you will have the supreme indifference of your entire parish till you win by your politeness and love and brain-power your right to have your say. Come, do come, and it is by no means improbable that it will be yours to witness a more powerful religious movement than has yet been recorded among the victories of Him to whom every knee shall bow.—But another thought comes over me of late—a most gloomy one—that unless you or some others do come quickly and throw your very lives into showing the blessings that Christ only can give, this nation, after having advanced to where the promised land of peace and joy and love is in full sight, may drop back into a long night of atheistic philosophy. . . .

"Our Yale brothers, Professors Learned, Gaines, and Cady of Kyoto and Dr. Scudder of Niigata, if they knew of my writing, would certainly send you Christian greetings, and would join with me in the above question: Why don't you come?

"Sincerely yours,

"J. H. DeForest."

V

The Missionary as Educator

"The soul quickens the mind to its most complete fertility."—*Phillips Brooks.*

V

THE MISSIONARY AS EDUCATOR

IN 1884 Mr. Neesima, being in precarious health, was sent to America to recuperate. He was for a time at Clifton Springs; and when too ill to be allowed books, he had the solace of a map of his beloved Japan hanging by his bedside. As he gazed upon it, the location of Sendai impressed him as strategic for the northeastern part of the empire; and he whose heart was bound up in the future of his country as a part of the Kingdom of God set his desire upon the establishment of a Christian school for young men in that centre.

The answer to his prayer was in preparation. Some ten years before, a Japanese from Sendai, Mr. Tetsunosuke Tomita, had been consul in New York; and the strong moral influence he found exerted by the higher institutions of learning in America made on him one of the profoundest impressions received during his sojourn there. The result of this impression was,—to quote Mr. DeForest's account,—that later, "while serving his country as vice-president of the National Bank in Tokyo, he felt that the time had come to plan for a school that should give as high a place to Christian morality as do the colleges of New England. He conceived the idea of organizing a company to erect school buildings and equip the school with needed na-

tive teachers, provided some missionary board would furnish the foreign teachers. The tenth anniversary of the Doshisha in Kyoto, with its marvellous conquest over the prejudices of the old capital, brought the names of Mr. Neesima and the America Board prominently before those Japanese who are interested in educational problems. And though we were separated five hundred miles from Sendai, other boards equally able to do the work were passed over, and Mr. Neesima was asked to give his name and to secure the coöperation of the American Board in founding a Christian boys' school. This unique call led the mission to send Mr. Neesima and myself to Sendai in May [1886] to meet the promoters of this movement, and to hear directly from them all their plans."

The envoys were cordially received, and were invited by Governor Matsudaira to a feast with heads of the governmental departments and other leading citizens. The diary account of this congenial occasion gives a vivid picture that may be considered typical of many other similar dinners of later date. "The governor is a Niigata man; pleasant, jolly fellow; has son in Switzerland. Supper till nine o'clock, at which we told stories and had a very easy and dignified time. The governor announced that five thousand *yen* had been pledged for the school, and requested Neesima to send in plans at once for buildings for fifty boarders and fifty day scholars. . . . I talked of United States presidents, the two who were assassinated, about Grant's reëlection by previous bargain,—which they enjoyed immensely; about war between North and South; and asked questions about Japan's progress in all directions. Made music with finger-bowl, and all

J. H. DE FOREST IN HIS LIBRARY AT SENDAI

followed suit. I was promised a permit to fish salmon when I come again. Must get out my rusty hooks and flies."

The next day he was accompanied by some of his hosts to the famous mausoleum of Sendai—the first of many pilgrimages he made thither in after years, often himself as host. On the small toll-bridge of those days they crossed the river that winds its serpentine course between the city and the low hills bordering it on the southwest. Through a long avenue of lofty cryptomerias they ascended to the mausoleum of Daté Masamune, the great warrior and diplomat *daimyo* of Sendai, famous also for the interest that he at one time took in Christianity, and for the embassy that he sent to the pope at Rome in 1614. "At his death," runs the diary in connection with this visit to his shrine, "so deep a hold had this one-eyed prince on the affections of his subjects that twenty committed *harakiri* to accompany their lord on his journey into the unknown.[1] Such love and reverence! The people that have it in them to do such acts voluntarily and with joy have a future history and a place among the nations that influence the world. A descendant of one of these suicides (they are worthy of a better name)[2] is the keeper of the shrine."

In pleasant companionship, looking over the ground, becoming acquainted with the missionaries already in the city, and consulting about the proposed school, the two and a half days of this mission to Sendai passed quickly. "The Christian basis of the school was

[1] Their graves are placed around his own.

[2] The Japanese, indeed, use a special term to designate this kind of death.

assured," continues the report, "in the liberty of morning prayers and in the teaching of the Bible as one of the text-books of the school. There was, however, one objection to our entering upon this work, namely, the fact that it interfered with the plans of the Rev. Masayoshi Oshikawa, one of the ablest leaders of the Christian Church in Japan. He had been labouring for years in this city, at first under heavy obstacles, but had gradually won the confidence of many prominent citizens, and had established a very flourishing independent church without any direct missionary cooperation. Seeing the many advantages of working with missionaries, he joined the Presbyterians,[1] and began to plan for both a boys' and a girls' school just about the time that Mr. Tomita was conferring with Mr. Neesima. As there could be no need of two Christian schools in Sendai, which would be at once forced into rivalry, we proposed that the burden of settlement should be left to Messrs. Neesima and Oshikawa. We were confident that Mr. Oshikawa with the Presbyterians was fully able to carry to success any educational movement, and his long labours and successes entitled him to the first chance. But after full and prolonged inquiry covering several months, it became evident that the men who desired to open this school, while they recognized Mr. Oshikawa's good work and his ability, insisted on having at the head of the school a name known all through Japan, one as familiar in the Emperor's cabinet as in the churches,—Mr. Neesima's. We saw then that it would be impossible to

[1] More correctly, the mission of the Reformed Church in the United States (German), one of the missions coöperating with the Presbyterians in Japan.

turn over to Mr. Oshikawa the large offer that had come to us."

The diary shows how vital the decision was to all concerned. "*June 3d.*—At last the whole card is played. Have been to dinner with Hoy[1] and Oshikawa, and again showed them how I had tried to do as I would be done by in all these negotiations, and had kept their interests steadily before our men. But now that the movement had come to us unsolicited and we were willing for union, yet because of the obstacles, it seemed wise to accept what we could not turn over. Of course, I should have to report to my mission before final action was taken. Then Oshikawa opened his whole heart to me in a very affecting and Christian manner. He had approached the governor, Tomita, and Matsukura, and all had told him that a united movement would be a good thing; but since union just now seemed to be fraught with difficulties and might do harm, he had decided to withdraw entirely, give up the hope of his heart, and wished us all success in the great call we had received. Hoy followed in the same strain, not concealing his disappointment, but believing we are all led by the same Master and that His leading can't bring us to strife. It was a tearful occasion, a sad kind of victory for me. But I felt that our hearts were then and there united in one Master, and that our hopes and disappointments were in His hand."

The envoys reported to the mission the development of the situation in Sendai. The mission then voted to send Mr. DeForest there, "not"—as he expressed it—

[1] Rev. William E. Hoy, of the German Reformed Mission, later the pioneer of his denomination in China.

"to be tied up in school work, but to help get things going, and then to be a rover in North Japan, helping in the new movements that are springing up all along the northern line." There is a tradition that when the call came to go to this new field of work, Mr. DeForest said, "Here am I; *send I.*" This story may be apocryphal, but it has a phonetic value: it will dispel any doubt about how to pronounce the name of the place in question. Now a city of a hundred thousand inhabitants, it had then only fifty thousand; but it was already the military, civic, and commercial centre of a large territory.

The railroad had not yet been put through, and the journey thither had to be taken by stage-coach or coasting steamer. In spite of the danger of September typhoons, Mr. and Mrs. DeForest, with four small children, chose the latter form of conveyance. They met two severe storms that not only delayed their journey, but imperilled their safety. "We passed an anxious night," wrote Mr. DeForest to his mother, after describing the storm, "and I felt we might never see shore again. . . . But our perilous voyage is over. We are deeply grateful to our Father for His kind care over us. I hope our safety means that He has yet much work for us to do before He calls us home, and that He will abundantly enable us to glorify Him in our home, our hearts, our children, our friends, and our work." As Shiogama, the port of Sendai, was closed on account of cholera, they landed farther up the coast and took the remainder of the journey to Sendai by jinrikisha. "We found a Japanese house waiting for us, and as it is unfit for foreigners to live in, we are tearing up drains and fitting it up so as to

keep out the winter cold." (By the second winter, mission houses had been erected.)

The work for which they had come began at once. "The Sendai friends"—to quote the report of the new station—"were eager to start the school as soon as possible; and so we opened the eleventh of October with pretty much everything temporary. Two wretched shanties, hardly deserving of the word 'temporary,' were fixed up for the reception of one hundred and eighteen scholars, a temporary course of study for two years preparatory and five years academic was marked out, and a temporary board of trustees had the school in charge, while the teachers put up in earthly tabernacles that threatened to be dissolved more than once through the winter."

In spite of such small obstacles, the school grew. The acting principal, Mr. Morihiro Ichihara, who had been generously given up by the Doshisha on behalf of Sendai, was a young man of unusual ability, eloquence, and Christian enthusiasm. With him was a faculty of six Japanese, two of whom were from the Doshisha and five of whom were Christians; and two Americans, Mr. DeForest and Rev. George Allchin, who was lent by the Osaka Station for two months until released by the arrival of Rev. W. W. Curtis and Rev. F. N. White from America. None of the trustees of the school at its start were Christians, and the experimental nature of "this union of a Christian faculty and a non-Christian board of trustees to form a Christian school" was clearly recognized by at least the missionaries connected with it. But the genuine and open Christian character of the school and its instruction was not compromised by this connection. The voluntary Bible

classes were well attended; students began to ask for baptism; the teachers took aggressive part in city evangelistic work; at the request of influential citizens, a night school was opened in December, bringing within range of the hearing of Christianity numbers of merchants, officials, army officers, and members of the legislature. A Sunday school and a preaching service were among the first work started, in a Buddhist temple that had been lying unused and was rented to the Christians.

The next step was the founding of a church early in the following spring. "On March 13, [1887], we organized our little church in the Buddhist temple. I baptized six young men, all belonging to our school; and they knelt on the platform where once the great Amida received the worship of his believers. . . . Besides the six new brothers, there were fourteen resident Christians who united by letter."

In June came the formal opening of the school, with the dedication of its permanent buildings. These were a dormitory and a neat two-story recitation hall, bearing on its white gable front in brave black letters the motto that the Japanese had chosen for it: "Seek Truth and Do Good." The exercises were a striking illustration of how the common cause of education could bring together many men of differing ranks and creeds. Mayor Jumonji presided; Governor Matsudaira as president of the board of trustees, Dr. Neesima as principal, Mr. Tomita as promoter, and Mr. DeForest as trustee recently elected to represent the missionary element, had each his different message. The governor, as reported by Mr. Curtis, gave the origin of the name of the school: "Governor Matsudaira in his

able address told of the discovery of gold in this region a thousand years ago, and how a poet, thinking it a good omen for the reigning dynasty, wrote the lines:

> "'To augment the glory of the royal dynasty
> In the mountains of the East gold blossomed.'

"The name of this school, *Tokwa*, 'Eastern Blossom,' is taken from the poem, but it is not in a boastful spirit that the name is adopted; it is simply with the thought that the school so founded—by the voluntary contributions of the people—is a sign of the times showing the advance of civilization in this Meiji dynasty. . . . He closed with the thought that since 'education is the mother of happiness,' this school may be most truly likened to gold blossoms."

The propitious opening of the school and the general favour it received were in one way echoes of a public sentiment voiced in Tokyo by the great educator, Fukuzawa, and spreading thence through the empire. This is what happened in Sendai: "The daily paper here has recently published two editorials on Christianity, urging all young men to press forward and be baptized, and become openly members of churches; asserting, however, that real belief is unnecessary—'only become nominal Christians, and that's enough.' Our scholars, at least, know that no one can successfully play that game. Mr. Ichihara, in his most impressive vein, begged the boys always to be true to their convictions and never follow such shallow advice. 'Better have a whole school of avowed infidels than liars and hypocrites,' was the substance of his twenty-five minutes' talk to a hundred and forty boys."

The openings for direct Christian work among the students and their homes were far more than could be entered by the little band of workers in those first years. While waiting for reinforcements to release him from routine school work for the evangelistic opportunities of the city and the country "for a hundred miles around," Mr. DeForest was filled with a vision of the great possibilities in Christian educational work. Professor Toyama of the Imperial University had published among other articles one advocating the establishment of girls' schools well provided with foreign teachers; while criticizing the usual evangelistic method of missionary work, he declared such schools to be the most likely means of rapid and extensive Christianization. To this Mr. DeForest replied in an open letter in the *Japan Mail:* "The people of every non-Christian land have the right to say freely how they would like to have missionaries work, and of course missionaries have the right to listen or not to the suggestions that may be made. But if they are wise men and women, they will not waste their strength in working on lines that create only a prejudice against both themselves and their religion; rather they will gladly embrace every opportunity of removing existing prejudice by encouraging the suggestions of thinking people among whom they are working."

Just such an opportunity of removing prejudice and winning confidence, also of training Japanese Christian leaders and building up the Christian church, seemed to be open to the missionaries through Christian education; and this thought filled to overflowing the correspondence of 1887: "The great responsibility is on us of making a better English school than any government school

north of Tokyo. We believe we are doing it, and we believe in no other way could we possibly do nearly so much for Christ. The great break in favour of Christianity is about to take place. . . . Now is the accepted time, and education is the great means God has put in our hands by which to reach the people. . . . I believe the time is at hand to devise some new plans for the evangelization of Japan. The present way of doing things does not begin to keep up with the open doors. The work of the boards is indeed a grand one, but I begin to believe it must be supplemented by several new methods. The time has come for Christian young men to offer their services for a short period of years at a rate within the means of this nation, and a society of some kind should be formed to supply any deficiency arising from travelling expenses, etc. . . . Now the thought in my mind, aroused by Wishard's letter from Moody's summer school, is something like this: Let the Young Men's Christian Association come in to supplement the boards by sending us young men, graduates of our colleges, for a period of three years in such schools as missionaries may advise, where their work would fasten right on to, and immensely help, the Christian work now going on. . . . The Christians of America must be somehow aroused to see this fact: that there is no way in which Japan can be so rapidly evangelized as by putting two Christian teachers into every city of twenty thousand people to do educational work in connection with the boards already at work there. . . . If this plan won't do, is there any better one? I firmly believe none other will, but some grand educational work tied together with the regular missionary. As in the war three-months men were

needed, so now we need three-years men: let them enlist." "The Christians of America ought to find some way to give Japan a Christian education. This, and nothing less than this, will ensure the firm establishment of the Kingdom of Christ at an early day."

Fired with this vision, he consulted with Japanese Christian leaders and fellow-missionaries, who heartily agreed with his main proposition. He called on officials in Kyoto and Osaka in the summer vacation, and found that they too favoured the plan. A committee was formed to head the movement. Lengthy letters and cablegrams to and from Japan and the American Board and Mr. Moody brought out the difficulties of coming to an immediate arrangement at such a long distance; how to finance the journey, how to guarantee positions after landing, how to secure suitable middlemen or a permanent committee of arrangements, were some of the questions that arose and at times threatened to overthrow the movement. To one partial rebuff from the Board, Mr. DeForest responded: "Like a mild, submissive youth, I take to heart your kind scolding and suggestion that Allchin and I have been a little 'previous.' Don't think you can restrain me without more vigorous English. I supposed I was sent here to be previous; and until further instructions I hope to keep so far ahead that you will need a telescope to keep in sight. Really, in the grandest opening for Christian work ever known, I feel a sort of right to assume that some existing agency can be used, or some new one created, to step into such an absolutely essential supplemental work as providing Christian teachers."

Delay, however, did not mean failure. Neither the Board nor the Young Men's Christian Association was

ready to undertake the task; but as a compromise the "Foreign Educational Committee" was formed in New York before the year was out; an interdenominational committee of missionaries coöperated with them as advisers at the Japan end; and early in 1888 Mr. DeForest could write joyfully: "The Teachers' Movement has begun with three royal boys. If it goes on, it will be one of the most powerful side-helps to mission work that can possibly be set going. None are accepted but such as have a real missionary spirit—no 'picnic' chaps can pass the committee."

This movement was indeed one of great promise. Had it not been for the rise of an anti-foreign spirit in Japan within a year after its inception, it might have lived to do more than seven years of work through the fifteen teachers it sent out. But it was the parent of the later large and successful organization known as the "Association Teacher Movement in Japan"; and its fruit cannot be measured by its years or its statistics.

During the years of school work in Sendai, it was but natural that Mr. DeForest's thought should turn with new emphasis to the possibilities of various educational lines of work. In addition to the movement for securing Christian American teachers for Japanese boys' schools, there were other "supplementary methods" of Christian work that he felt were necessary to the strengthening and the educating, as well as the propagating, of the young church in Japan. One such method was the extension that Professor Toyama had advocated of Christian education for girls; not so much, however, by mission schools, as by schools like the Tokwa, conducted and financed by the Japanese and aided by one or more American teachers. The historic

example of this kind of school was the Baikwa Girls' School in Osaka, which, as we have seen, was founded by the independent early Christians with the stimulus and moral support of Mr. Leavitt. The extensive increase in this sort of work for which Mr. DeForest pleaded in print and in private was never made. But the American Board mission, whose policy perhaps suggested the plan, has worked with seven such schools in centres ranging from Kumamoto to Niigata.

As counterpart of these plans for American coöperators in Christian education, arose the desirability of college or special courses in America for Japanese pastors and Christian educators. Mr. DeForest would have had opportunities for such courses abroad put upon a systematic basis, instead of having their attainability limited to good fortune or the power to obtain assistance. While non-Christian young men in large numbers were sojourning in America for business or for study, and reporting their impressions on their return to Japan, should not the church afford its representatives equal advantages in seeing at first hand its aims and ideals in a community and a nation professedly Christian? He believed that to hold out the promise of graduate courses in America for English-speaking pastors and evangelists that by successful labour had won the confidence of their neighbouring churches and of the missionaries connected with them "would not be of the nature of a bribe, but would help the final decision of many Christian students who keenly feel that the political disabilities that rest upon all religious teachers, Buddhist and Christian alike, narrow their prospects for usefulness, and apprehend that the low place religious teaching holds in the public estima-

tion will yet more hold them off from the share they long to have in moulding the future of their country. Such young men should have every incentive that Christian helpfulness can extend to enable them to win for the sacred office of the pastorate a national recognition." Also for promising young teachers, men and women, looking forward to a life of educational work, would he have a similar systematic means provided for brief courses of study abroad. He felt that the national consciousness of the Japanese, disliking to be wholly indebted to foreigners or supervised by them, would not long permit purely mission schools to prosper; that, as in the case of the Doshisha School and the Meiji Gakuin, Tokyo, the Japanese should have the lead; that this was coming about much more rapidly and naturally in boys' schools than in institutions for girls, owing to the lesser degree of advancement in the latter; and that hence a special opportunity offered itself in the training and preparation of women teachers of marked ability and consecration, to take the leadership when the opportunity should come.

At a period when the American Board was suffering from great financial stringency, there was little hope of enlisting its support for such movements as are here suggested; its secretaries sympathized, but could act only as individuals in securing the coöperation of other individuals for the help of individual Japanese. Thus the impetus of these expansive visions worked itself out in the use of personal time and effort for the few that came particularly under his notice. This, after all, better embodied the spirit of his proposals than any organization dependent upon a missionary board could have done; for he had no mind to impose denomina-

tional restrictions upon the men and women that were to be thus assisted. He would have had Christians give their money broadly, without considering which sect was to profit most by the additions that the worker thus educated might bring to the church. His ideal in this line found its best expression in the work of Miss Yoshi Kajiro, the daughter of his early co-worker in Osaka. The story is briefly as follows, written in 1908:

"When I first went to Japan, believing in education as one of the powerful forces that extend the knowledge of Christ, we took into our home a little girl, and educated her at the first girls' school that was ever founded by Japanese Christians. It was called the 'Plum Blossom Girls' School' [Baikwa]. In time our little girl was graduated and was offered two positions, one as the helper of a lady missionary, the other as a teacher in a small girls' school in the city of Okayama. She came to us to ask which offer she should accept. 'Don't ever be a helper to a missionary if you can get any other work where you can use your Christian influence,' was my advice, which she took; and thus she started in her life-work as a teacher. Here she showed such talent that various missionaries began to covet her; and one even offered her a college education in America, provided she would agree to teach in his denominational school when she returned to Japan. . . . Our little girl wrote for our advice, and I again cautioned her against binding herself to any missionary. At the same time I wrote to my royal friend, Dr. A. J. Lyman of Brooklyn, and asked if he could not provide some way to put 'O Yoshi' into Mount Holyoke; and he did. She went there with

perfect freedom from any promise of future work, graduated with honour, and in time returned to Japan. The Plum Blossom School, mission schools, and even government schools wanted her services; but with loyalty to her first school, she went back to Okayama with a mere pittance of a salary, determined to make her work a power in the moral life of that city." So successful was she in building up the school in both attendance and equipment, that she was later appointed to its principalship—a comparatively rare position as yet for a Japanese woman. She has clung to this school in spite of flattering offers from other and larger institutions. Her strong Christian character and her lovableness have won the loyalty of her pupils and fellow-teachers, and the voluntary prayer-meetings and Bible instruction are a live part of her work in an institution where government recognition excludes the official teaching of religion. "The glory of Miss Kajiro's work is that it is not Western work supported from Boston; but it is one of those glorious developments of large Christian work outside of missionary control, bearing the lamp of life where no missionary could go, and helping make a Christian atmosphere for the homes of hundreds of girls, and for the city in which she is a great moral power."

Another "supplementary method" that Mr. DeForest promoted was that of securing from abroad distinguished specialists for lecture courses in Japan. It was his desire that the church should organize a movement to send out to "the growing numbers of English-speaking Japanese, not ministers nor missionaries, who are regarded as professionals and therefore biased, but Christian lawyers, historians, geologists, political econo-

mists, statesmen, and educators, who have no title of *D. D.* or *Reverend* that must be discounted, and who shall give an account of Christianity from their standpoint by means of annual courses of lectures in Tokyo." He argued that although the English works of great Christian thinkers were on sale in Japan and were as easily read by Japanese scholars as those of some of the brilliant non-religious philosophers of the West, still "the broad and deep skeptical current and the indifference here require more than the bloodless page—they need the living man to be, as of old, a personal witness to the power of Christ and of His resurrection."

In 1889 Mr. L. D. Wishard, college secretary of the Central International Committee of the Young Men's Christian Association, visited Japan to note the prospects for Young Men's Christian Association work there, and among other meetings conducted at the Doshisha a successful summer school after the Northfield plan, at which Mr. DeForest assisted, going to Kyoto "on the first night train between the two capitals." This summer school, he thought, furnished the needed opportunity for beginning the plan of yearly inviting some distinguished scholar to lecture on some phase of Christianity; and he hoped that the Northfield School would act as the committee in America for such arrangements. Although this did not prove feasible, the summer school as an institution had come to stay, with or without the assistance of speakers from abroad. Under various other auspices such speakers began to come. Dr. F. E. Clark made a Christian Endeavour trip to Japan, from which the work in general received a helpful impulse. Prof. George T. Ladd of Yale came at the invitation of the Doshisha for a lecture course. The value of the

personal touch for which Mr. DeForest had argued, had striking proof in the spontaneous statement of one of Professor Ladd's Japanese hearers: "I admire his lectures on account of their logic and clearness and high-tonedness of their thoughts—but more I admire him. If I did nothing but hear and see him these days, it would pay me for spending these two months in Kyoto."

Lack of funds prevented the Doshisha from further carrying out its plan for an annual lecturer from abroad. Mr. DeForest, however, asked for more than that for the Doshisha, namely, the yearly loan of a professor from America. "In view of the great importance of this college, and the hold it has gained, both here and in the hearts of the Board and churches and seminaries at home, and also in view of the demand on the part of the students for the latest researches in Biblical knowledge, it seems to me that our seminaries at home might gladly loan for a year each in turn a young professor who has studied in Germany as well as in the United States, to teach theology or some branch of it in the Doshisha. The advantages seem to warrant this new step in missionary science. A nation like this must have the best a Christian nation can give. Even at home a seminary has to introduce new lecturers every year, no matter what the power of its regular faculty. Much more is it necessary here, where the act would link the Doshisha at once with the home seminaries and churches as nothing else could."

Although the Doshisha has not yet had its loan of a professor nor its annual lecturer from abroad, it is not too much to expect the realization of these or similar hopes in the expanding future of the university.

Mr. DeForest's ideal for a Christian lectureship for

Japan was in a measure realized for India in the founding in 1894 of the Barrows-Haskell Lectureship as a contribution towards the sympathetic presentation of Christianity in that country. Japan has already profited from time to time by this lectureship, when its lecturers have included the island empire on their journeys. Without an organization to promote the sending of lecturers to Japan, the coming of many has in these days been naturally brought about by Japan's rise in the family of nations, and by those developments that have so largely increased American travel to China and the Philippines. Then, too, great movements like the World's Student Christian Federation, the Salvation Army, the Laymen's Missionary Movement, and organizations for promoting international peace, have sent their leaders to Japan, always having as a result that inspiring and strengthening of the Christian movement that Mr. DeForest so eagerly foresaw from such visits. The coming of such men as John R. Mott, Borden P. Bowne, George Frederick Wright, Henry Churchill King, William Jennings Bryan, David Starr Jordan, and others, was to his mind part of the divine plan in the leading of the nation to a knowledge of God and Christ. And the recent establishment on the Carnegie Endowment for International Peace of an exchange lectureship between Japan and the United States, sending to Japan interpreters of the best in Christian civilization, is another fulfillment of his vision.

Supplementary methods did not, however, keep him from emphasizing his main work of preaching the Gospel. When he could get away from school, he toured his long parish from Kanegasaki on the north to Wakamatsu on the south, encouraging the local evangelists,

preaching, teaching, and baptizing. One spring tour took him to Niigata: "I had a hard trip of four hundred miles across four ranges of mountains, and the snow filled the passes so that often I was walking on six feet of snow. Or as it sometimes happened, the snow gave way and let me down into the ditches below. I walked about twenty miles some days, and my legs were very well used up. But I had a delightful time with friends, spoke to four theatre audiences and to two churches, and came back quite tired, especially as I rode the last day twenty-five miles in a jinrikisha, and then topped off with fifty miles on my bicycle."

In Sendai, besides regular church services, occasional theatre preachings were held. After the promulgation of the Constitution, with its guarantee of religious liberty, the local military authorities passed a majority vote allowing their soldiers to study Christianity; thus a new field of activity for Bible work was opened. "Every Sunday now," wrote Mr. DeForest, "soldiers are seen in our audience: at the last communion one stood up with a school-teacher and a groceryman to receive baptism in the name of the Father, and of the Son, and of the Holy Ghost." Often the seed sown in Sendai bore fruit elsewhere. "One officer with his wife was expecting soon to be baptized when he was taken ill and died. The aged father from Tokyo hurried to the afflicted home, and was entreated by the widow to permit a Christian funeral. 'But,' said he, 'we must burn the body and take the ashes to our family tomb in Tokyo; and does your religion allow cremation?' She could not answer that, but sent the inquiry to me. As many of the noble martyrs had been burned while the flesh was living without im-

perilling their hopes of the resurrection, I saw no objection to burning a believer's dead body, and was therefore asked to take charge of the funeral. The next day the father took the family to Tokyo, where at the following communion the widow was baptized." There she afterwards said to the missionary, "I have permission to attend church with my children, and also once a month have a woman's meeting here at home. My parents too are reading the Bible, and mother told sister the other day that I had changed much and for the better." Bits of work for convicts in prison opened up also through correspondence and the sending of Christian literature.

His main work, however, aside from preaching, was in his Bible classes for students. "I tremble with joyful excitement in handling these young men," he wrote of one specially responsive group. Of a Bible class of students from the government college, he wrote, "It is about the hardest work I have to do. If I didn't believe more solidly than ever in Christ, I should just have to pull out and give up my work. But the toughest question of questions, how to meet educated Japanese who ask you to prove that they have souls, has kept me thinking for a long time."

More characteristic than this question, however, was the tendency to think morality all-sufficient without religion. The Imperial Rescript on Education, issued in 1890 and made the moral basis of the national education from that time, gave sanction to this tendency. The way it was received is shown by the account Mr. DeForest gives of the meeting held at the Tokwa School in celebration of it. In his congratulatory address on that occasion, he took the ground "that

this rescript, being the first ever issued from the throne on a moral subject, and one in which the Emperor coupled himself with his people, showed that the olden times were gone by forever and that the *Tenshi* ["Son of Heaven," *i. e.*, the Emperor] had come out of his seclusion to labour openly for the good of the nation. I took the occasion to say," he continues, "that while the principles of morality were forever the same, the methods of teaching morals must vary with every advance of knowledge and with every onward move of a nation. The governor followed, asserting that it was not the object of this rescript to advocate a return to Shinto ethics, as some averred, nor a backward movement towards Confucianism, as others deprecatingly stated; but that the times demanded even the words of the Emperor to call the people everywhere back to the principles of morality, which in the deluge of Western thought had been largely ignored both in practice and in education.—It seems a little strange that in the midst of the national excitement of opening the first parliament a brief moral treatise from the throne should have aroused so much discussion. 'What is it for?' was widely asked. Some boldly interpreted it to mean that the system of morality Japan already had was ample and that there was no need of anything more in that line—even though it be Christian morals. Many Christians, too, felt that it might possibly give a blow to Christianity, even though it was not so intended. That it has weakened the backbone of a few Christians and turned away some who were studying the Bible, there can be no doubt. But that under a constitution granting religious liberty it can have any lasting interpretation against Christianity, I do not believe."

The following illustration of the necessity of religion as the dynamic for morality, though written for American readers, will show how he presented the matter to Japanese.

"[The relation of Christ's moral teachings to religion] is well seen in the difference between Confucius' Golden Rule and Christ's. China's great moral teacher says, 'Do not unto others what you would not they should do to you.' If you ask how this differs from Christ's Golden Rule, you will be sure to get the poor and insufficient answer, 'One is negative, the other is positive.' If the Golden Rule as Christ taught it were only known by Christians as well as the disciples of Confucius know his rule, we certainly should not tarry to explain 'negative' and 'positive.' I doubt if one Christian in a hundred, or even in a thousand, can repeat Christ's Golden Rule correctly. I have tried it with audience after audience, and never yet have found one who repeated it correctly. They all say, 'Do unto others as you would that they should do unto you;' and this is the only way I have ever seen it printed on Sunday school cards, or heard it recited. If this be all that Christ taught, He gave out only simple morality; and if He taught simple morality, He surely could not have expected men to carry out so impossible a rule. No; He gave this moral precept based on the most potent religious fact—the Fatherhood of God. He did not hang it in mid-air; He put it on an eternal foundation. '*Because God is your Father, therefore* do unto others,' etc. If God the Almighty be my Father and the coolie's Father, the white man's Father and the black man's Father, then we have a mighty motive that drives every one that believes it to carry

out that rule. Jesus gave us morality, but He glorified it by building it on religion. It has a 'therefore.'

"While Shaka was shaping his Five Commandments, ignorant of a personal God, Moses was bringing down virtually the same commands, and yet not at all the same. For Shaka's are pure morality, nothing more. But Moses' are morality based on religion—five commandments full of God: the one God, the jealous God, God the Creator, God the Rewarder; followed by five more that cannot be separated from their religious foundation."

Not only did Mr. DeForest emphasize the necessity of religion as the basis of a vital morality, but he taught his students the necessity of active Christian service, and the danger to themselves and to the cause of Christ if they failed to be aggressive workers. He thus narrated for the Japanese Christian press his experience with young Christians, and the conclusion he had drawn from it:

"Several young men say, 'I have considered this great matter and have concluded to work all my life for Christ; but I am not fitted for *direct* work, so I will work indirectly.' Now this word *indirect* is perhaps one of the greatest enemies to the Christian cause. . . . Among young men of my acquaintance who two or three years ago were earnest in Sunday school and church work, who loved the Bible and the prayer-meeting, there are some who seemed to me especially fitted and led by the Holy Spirit to become pastors and evangelists. When spoken to about this, they reflected and even prayed about it, and said they surely would work all their lives for Christ, but thought it best to work indirectly, instead

of in the pastorate or as evangelists. At first I did not know how to reply, and thought perhaps they were right. But now some of them have lost their interest in Sunday school and prayer-meeting and do not invite friends any more to church; on the contrary, they have often to be invited to attend church. They used to contribute gladly to the pastor's salary, but now neglect the pastor's support, and have lost even the idea of indirect work.

"Seeing this self-deception by means of the word 'indirect,' is it not well to fight this word and drive it out of the hearts and minds of young men? Did Christ ever use it to His disciples? Never. How strange it would sound to hear Jesus exhort His disciples: 'Let your light shine—*indirectly*;' or, 'Take up your cross and follow Me *indirectly!*' And when He left His great and final message, He did not say, 'Go into all the world and preach to every one *indirectly*.' No; this word is the enemy of all great and noble life-work. It often means simply making one's own plans the first thing, and Christianity second; it means working without zeal instead of earnestly. Of course there must be Christian editors, teachers, lawyers, merchants, wives; and they are all needed for *direct* Christian work. . . . The word 'indirect' has its proper place, and in that place has a good meaning. We use it correctly concerning results, but never concerning duty. . . . Whatever a Christian's occupation, his work for Christ should always be direct, open, earnest."

One of his chief thought-centres in these school years was the resurrection of Christ. "There are many hard up-hills in mission work," he wrote to a brother.

"Many of the more thoughtful people resist, and naturally too, the accepting of Jesus as the Son of God. They will yield after a while, I believe; but to preach the resurrection here requires more mental and spiritual strength than it does at home. I have to divide carefully historical evidence from moral evidence, and have to show a closer reason for everything here than at home. Does me good, though. I see as never before that Christianity is on an invincible basis." This study of the resurrection involved the correlating of several years of reading and thought on philosophy and history, the results of which he put forth in a Japanese book, treating of the historical evidence for the resurrection, and the relation of the resurrection to miracles, to the great plan of history, to immortality, to literature, laws, morality, liberty, and practical life. His own faith in the resurrection was not only strengthened and deepened by this study, but also brought into relation to his own life in a new way, colouring his work thereafter with an ever-growing optimism. "I preached twice yesterday, and my morning sermon on the 'Resurrection of Us All' so touched a school-teacher that he requested baptism. He had been hearing Christianity for a year and a half, and as he urged me to baptize him in remembrance of the day in which he decided to serve Christ, I consented.—I am deeply interested in the subject of the future life. I begin to realize that death to the Christian is a joyful and magnificent blessing; and I am so preaching it as the greatest motive to a pure and self-denying life." "In my early days I used to hear a great deal about *rest* in heaven, a sort of eternal rest. But now I believe in eternal work and new acquisitions,

and progress that never wearies one. Not to grow in the other life would be a sort of hell for me; and I'm looking forward to the same kind of joy, but better far than that we have here, in gaining new truth. God's truth is endless, and to have the privilege of that ocean of truth and life and love—that is heaven."

Not only in regard to the resurrection did his philosophic studies strengthen his Christian faith. They bore similar fruit in connection with pantheism. Of a Japanese article that he published on "The Influence of Pantheism," he wrote: "It is the result of a year's study, and I hope will arouse thought in others as it has in me. The Christian religion never seemed so glorious as it does in contrast with the pessimism of pantheism."

His contact with student life afforded him constant opportunity to give out the knowledge he was continually absorbing from books and from life. The morning chapel exercises called for brief addresses on subjects helpful in character-building. Into these he put his best thought, and the inspiration of his eager audience made the chapel talks one of his keenest pleasures. After the school closed, some of these talks were published in a volume dedicated to his former pupils. There are biographical talks on George Washington, Sister Dora, Lord Macaulay; there are historical, social, scientific, philosophical subjects, starting from some familiar point of departure: "I am," one of the earliest phrases acquired in learning English, becomes the text for a little discourse on the modern philosophy that emphasizes the dignity and freedom of the individual, and on the religion that recognizes personality in its God; the "Sparrow" becomes a centre

for thought on physics, mathematics, geography, physiology, and finally metaphysics; "Bridges," with the Brooklyn Bridge as chief illustration, are interpreted in the light of their relation to growing knowledge and to growing civilization, as signs of "that peace and good will that first came through the work of Jesus":— "We live in the age of bridges, and that means, in the age of growing brotherhood."

This thought of "growing brotherhood" was taking stronger hold on his mind in the years of teaching. He was finding in it a powerful motive. To the prefectural educational association he said in an address on "The Responsibility of Teachers": "I am sometimes asked, 'How can you spend your time in such elementary work as teaching A–B–C? Is it not a bore?' Of course it would be intolerable if that were all. But I cannot forget that I am a representative of another country and am teaching Japanese students. This is a grand and inspiring age, one in which the East and the West are coming together for the first time. . . . Mutual knowledge of each other's language is the first step towards international intercourse. . . . To teach English, therefore, is to be helping on the great work of binding the East and the West together in harmony, in just treaties, and in brotherly intercourse. Were it not for this great thought, I would not be a teacher in Japan."

The political situation gave special meaning to this allusion to treaties and international intercourse. In 1889 the Constitution had been promulgated. The establishment of a national assembly, the abolition of trial by torture, and the proclamation of freedom of religious belief, had so raised Japan's rank in the family

of nations that the people called loudly for the abolition of the old system of extraterritorial relations with foreign powers. Revision of the existing treaties had been under contemplation from before the promulgation of the Constitution: after that promulgation, such revision became one of the burning questions of the day, and its delay, due partly to foreign causes, partly to internal disagreement as to the terms to be accepted, and to the postponement of putting into operation Japan's new civil and commercial codes, made the feeling against Western nations run high. In the five years that elapsed before the treaties were revised, all forms of mission work suffered, as did everything associated with the hated extraterritorial system that seemed to put the foreigner on a different plane from that of the Japanese. To the American Board Mission it meant in time the reorganizing of its relations with the *Kumiai* (corresponding to Congregational) churches that it had founded or fostered. Looking back upon it years afterwards, Mr. DeForest said of the mission history during this period:

"The bitterest wave of hostile criticism that Japan has known was sweeping over the land and entering the minds and feelings of the people everywhere. It was perfectly natural that these spirited Christians should share the national feeling that Western nations, by their continued insistence on extraterritoriality, were unjust to Japan; and that so-called Christian nations had one standard of righteousness for their own intercourse and another for the nations of the East. We seemed to our Japanese brethren to be carrying our work, not as co-labourers with them on equal terms, but as a band of foreigners who acted together, as it

were, with closed doors, and who, after forming plans, asked them to help carry them out. . . . Doubtless we were not so sympathetic and considerate as we might have been. So friction increased, until after a few years an abrupt break took place. The independent churches refused to coöperate any longer, and the scores of evangelists scattered over a thousand miles of territory were divided up between the churches and our mission. . . . We rapidly adapted ourselves to the situation, and not only learned to respect their autonomy, but also to glory in it. We recognized their right to be wholly independent of us in forms of faith as well as in methods of work."

Two contemporaneous quotations will show his attitude during the period of strain. The first is from his reply (1891) to the editor of a Japanese Christian magazine, who had asked his explanation for the widespread coldness in the churches, and his thought for its cure:

"We rejoice that the time has come for us to take secondary places, and that we are assistants instead of principals. . . . [But] there is growing up a very serious barrier between the Christian churches and the missionaries who have aided in establishing them. We used to go together on preaching tours; we used to eat and sleep together; . . . we used to pray together, and our very souls seemed tied together in the love of the mighty cause of Christ. But our ignorance of your ways of thinking, our inexperience of all the environments that have made you Japanese instead of foreigners; our too frequent assumption of power and superiority; your growing knowledge of our sectarian differences and of the imperfections in every branch of

the Church of Christ; together with the national feeling against all foreigners owing to the difficulties attending treaty revision,—this combination of reasons has caused you Christians justly to regard us as less worthy of respect and confidence. From such a beginning, doubts, mutual suspicions, misunderstandings and loss of confidence are the natural results. This is one of the reasons why *we* cannot effect as much as formerly in our aggressive work, and I sincerely believe this is why you too cannot accomplish as much as formerly.

"How then can Christian work be brought onto a more self-sacrificing and aggressive basis? . . . By mutually recognizing at once the barrier that has arisen between us, and using all possible means of breaking it down forever. You all and we all must come more together, generously recognizing each other's gifts, refusing even to think evil of each other, believing that the mighty love of Christ is able to overcome all obstacles and to hold us together in spite of the failure of treaty revision or in spite of difference of opinion on political or theological questions. God has made us to differ, nationally, intellectually, and in a multitude of minor ways. These differences cause friction and hate until we all become one in Christ. Then our very differences become sources of strength, variety, joy, and love."

The other quotation is from a letter to the American Board in 1893: "The [Kumiai] leaders in Tokyo invited Dr. Greene and myself to a conference. They say the time has come for missionaries to cease being 'guardians' of the Japanese churches and middlemen between them and the West. . . . They want all

appearance of foreign control to cease. . . . There is justice and courage and conviction in what they say. Whether the time has come for the great change remains to be seen. 'As long as we furnish the money we shall control the work,' is a saying that naturally crops up in missionary talk. It really is the devil's text. . . . The fighters in the Revolutionary War were none the less independent because a sympathetic France came in and helped them; and it may be that the really independent Church of Christ in Japan may effect the most by a similar kind of sympathetic help from abroad. . . . I am not sure but that the seeming guardianship of foreigners is one great reason why the spirited men of Japan, who are turning to Christianity, will have nothing to do with the present churches. . . . The sore feeling over extraterritoriality is without doubt influencing many both within and without the church to avoid any extension of that hated principle to the spread of Christianity."

If such was the situation in the Christian body, outside of it equally striking changes were taking place. Passports hitherto liberally interpreted to cover Christian work were now interpreted more strictly and granted less freely. The numbers of inquirers after Christianity fell off, and fewer were led to decision. It was spiritually "hard times." Some missionaries of long experience began to wonder whether the day of missionary work by foreigners was not drawing to a close, that the work the missions had started might be more effectively carried on by the native church alone. The independence of the national spirit, as shown in many of the Japanese Christian leaders, aroused at

times the question whether more harm than good was not likely to grow out of abortive attempts at coöperation. These, however, were extreme cases. The effect in Sendai of the anti-foreign feeling was to limit the extensive, but quicken the intensive, work of the missionary body. The missionaries of various denominations held union prayer-meetings together, and thus during those years of opposition from without built up within a strong spirit of loyal coöperation that has ever been a great blessing to the Christian work in that city. The period brought opportunities also in ways of individual preparation, as some of the letters show: "We who were welcomed so enthusiastically in Sendai three years ago are of little account now. But things will mend some time, and I regard this breathing spell as very valuable to missionaries in many ways. We need a chance to review our lives and prepare for new work. We need to get out of ruts. New missionaries need this chance to get the language." "For some years I have kept a record of my reading, with brief notes on it. The passport system has become very strict, and so I have done little touring. But I have had an exceptional time in writing and reading. My book shows [for the last year] sixteen volumes, averaging about four hundred pages, of historical and scientific reading, besides newspapers and magazines, etc. I've published thirteen articles and sermons."

It would be a mistake, however, to represent those years of anti-foreign sentiment as a dead level. They had their local and individual variations, and one of them called forth even as strong a statement as the following: "I am satisfied that my work here is telling more for Christianity than when I was free to go

around with Osaka as a centre. My contact with the educated classes has opened secrets to me that I could not have found out otherwise. I am busy all over. I never have had so many individuals come to me for Bible instruction as have come this fall. I am seldom asked to preach, but I cannot do all the Bible work I am asked to take up." And then the next year times were hard again: "Missionary work is getting to be exceedingly difficult for me here. The feeling against missionaries is so common that very few comparatively will have anything to do with us. So I'm studying the written language, which is quite different from the spoken; and after the treaties are revised I hope to be of more use."

During these years, the school, as well as the direct evangelistic work, suffered its ups and downs; and partly as a result of the times we have been considering, it came at last to an end. At one point in its career, the abolition of the government academy had left it without an educational rival in the field. Then anti-foreign and anti-Christian sentiment had risen against it. Dr. Neesima, whose name, even as absent principal, had been a source of strength, died in 1890; the non-Christian trustees felt that the removal of the Bible from the curriculum was a necessary step to prosperity; the missionary teachers, feeling that hostility to the school would continue as long as they remained members of the faculty with attendant rights, resigned after due consultation with the principal trustees and their fellow-teachers. The trustees regretfully accepted their resignations, presented them with gold medals, and secured their consent to teach in the school unofficially a few months longer, until provision could be

made for their class-work. But another circumstance sealed the doom of the school. The establishment of a government middle school, of the same grade as the Tokwa, and affording its pupils the superior advantage of exemption from military draft until after graduation, made financial success impossible for the Tokwa. It closed in March, 1892, after five and a half years of work—closed with flying colours and Christian principles uneclipsed.

"The final exercises took place yesterday, in the presence of the hundred and fifty scholars, the teachers and trustees, the governor and the mayor, and several scores of leading officials and citizens. It was indeed a grand wind-up. It was the occasion of frank and regretful expression of opinion on the part of all concerned, with reference to the first prominent effort in Japan of non-Christians to carry on a school with Christian principles. The attempt was an honest one on both sides; and as two governors, with many influential citizens, have been promoters of this unique movement, you can easily see that it has attracted wide attention, and has won large praise as well as called down a continual fire of criticism. . . . It tells well for the trustees that they were willing to entrust a school to Christian teachers, and to keep it up in the face of steady public and private criticism, when the annual deficit of twenty-five hundred or three thousand dollars had to come out of their own pockets. . . . They would have been willing to carry on the school, provided others had joined the movement and aided it pecuniarily." "The school has closed, but the work done has not. It will abide. Of the students, five or six of the graduates will go to the Doshisha, and some

of them will take the theological course. Others go to the various schools of the empire, far or near, bearing the seeds of Christian truth."

The years have shown that the Tokwa School did not live in vain. Its students may be found now, twenty years later, in responsible positions in army and navy, educational institutions and Christian work, while the majority are serving their fellow-men in business ways, the better in life and the nobler in aspiration because of the years in a Christian school.

And as for the missionary, what had those years done for him? This is what he said for himself at the end of them: "My five years in Sendai have been the hardest I have ever known in my life, yet by all odds the most blessed. If the school work has done for our students spiritually, intellectually, and morally what it has done for me, they will never cease to be grateful for these years." "Personally I feel that these five years have fitted me in a wonderful manner to preach the Gospel. I now know the people, their ways of thinking—especially their thoughts on religion; and more than that, *why* they think as they do. I now feel equipped to meet the educated classes, the indifferent classes, as well as the lower classes. Of course I don't mean that I know everything, but that I know some things essential to a missionary's success. To be sure, this knowledge won't convert anybody; but it will show those who converse with me that I know them at least as well as they know themselves, and it will help strengthen every turning towards the light. The work is a hard one, far harder than I used to think; but the gospel of living love will surely win."

VI

The Missionary Professionally and Non-Professionally

"Not by the page word-painted
Let life be banned or sainted;
Deeper than written scroll,
The colours of the soul."

—*Whittier.*

"It is not what the best men do, but what they are, that constitutes their truest benefaction to their fellow-men."—*Phillips Brooks.*

VI

THE MISSIONARY PROFESSIONALLY AND NON-PROFESSIONALLY

FROM the closing of the Tokwa School, there are no distinct periods in Mr. DeForest's life. Forsaking, therefore, the chronological order that has been followed in reviewing the first eighteen years of his missionary life, I take up as the clearest way of presenting its latter eighteen years the logical method, following no longer time divisions, but lines of thought and activity. Forsaking also the attitude of an unrelated biographer, since I am now to write of things that I remember more vividly or know more directly than I could those of the earlier chapters, and especially since in the last eight years of his life I knew him not only as daughter, but as co-worker, I ask the reader's permission to assume my daughterhood.

The three lines along which I shall group the outstanding facts of this second half of his life in Japan are: his personality, his spiritual enlargement, and the extension of the sphere of his activities.

My father's second furlough took us all to America in 1894. The war with China and the long-looked-for revision of the treaties in that year—to go into operation in 1899—marked the approaching close of the painful anti-foreign period. But there were reasons for his considering seriously whether or not to return

to Japan. One was the financial difficulties of the Board, which spelled retrenchment; another was the education of the children, which necessitated their remaining in America; but the chief one was the question, Were foreign missionaries to be needed, or wisely retained, in Japan much longer? For a while he hesitated in the uncertainty that this question raised. Then the invitation to become candidate for the pastorate of an influential American church forced on him a decision as to his future course. A family council was held; my mother clinched the argument for his return to Japan by thus summarizing the situation: He had the language, he knew and liked the Japanese, they knew and liked him; these facts seemed to indicate there was a place for him in Japan, whether or not the general missionary force was to be reduced; moreover, withdrawal would not be understood in America and would harm the missionary spirit there. So the candidacy was rejected, although offered a second time; and while awaiting a message from the American Board deputation then in Japan, he made preparations to return. The message came in the form of a cablegram corroborating the fact that his return was desired by his co-workers, both American and Japanese; and he went back.

"The world owes you a debt of gratitude," wrote Dr. William Elliot Griffis to my mother in the first days of her widowhood, "for holding your good and great husband to Japan in the day of his discouragement." He went back alone, that the children might have the mother's care a little longer; and in the next four years of separation from his family, he added to his life one common phase of missionary experience.

The first year was one of intense loneliness and attendant discouragement; he afterwards confessed that he could hardly have returned to Japan alone had he realized what the experience was to bring. But ever responsive as he was to the touch of love and the call to action, his work and his friends brought him safely through those trying first months. The pastor at the out-station of Wakuya, Rev. Seiji Katagiri, came to him in his study, where he had been inclined to bury himself in his books, and drew him out on evangelistic trips that quickened his blood and whetted his appetite for aggressive outside work. Moreover, a young bachelor from another mission came to live with him; and companionship at home and cordial relations outside helped to tide over the days of the great emptiness. "Though I growl, the growls are superficial," was his characteristic remark when he counted his blessings. "While I should very much have liked to stay in America, I knew my moral backbone would be broken if I refused to take up again the work the Lord has given me out here. So I am pitching in full tilt, and I believe the risen Christ will bless me and mine."

An earthquake wave within forty miles of Sendai did its ruinous work along the coast, obliterating entire villages and carrying away hundreds of lives. The neighbouring provinces rallied to the help of the survivors with money and other gifts. The missionaries too did what they could to relieve the resultant want. Rev. E. H. Jones (Baptist) and my father made a joint trip of eight days through the desolated region, distributing clothes and blankets and preaching Christianity. Touring work opened up more and more with the freer passport system that followed treaty revision

and the increasing facilities of transportation; and thus he became indeed the "rover" that the mission had intended him to be when he went to the north. For the rest of his life, his work was that of preacher, evangelist, lecturer and writer, in Sendai, in his evangelistic district in three prefectures, and even in distant parts of the empire, as the opportunity and the call came. For he had no school work to bind him at home, and he stood in no official relation to the Sendai Church, of which, although one of the founders, he had never been pastor. He was free to go and come, always sure of a welcome back to Sendai. "We don't call him 'teacher' or 'master,' but 'brother,'" a pastor said of him; "he never seems like an American, but always like a man sympathetic with all our plans."

The mission had learned through experience that its best results were to be gained by allowing each of its members, as far as was consistent with its main policy and methods, "full liberty to be himself in any line of work." Thus with harmony and mutual helpfulness its men and women were enabled to develop specialties to which their natural endowment and their opportunities called. One agency for promoting this harmony and mutual helpfulness was the Outlook and Evangelistic Committee, whose members visited mission stations other than their own, became acquainted with the local problems, learned to know the local pastors and evangelists, and thus acquired a far more intimate knowledge of Japan as a mission field than would be possible with limitation to one district. As a member of this committee, my father visited the ends of the main empire and many intermediate points, preaching in churches, chapels, hotels, or wherever the

opportunity opened, talking with inquirers and Christians, old and new, and meeting with great varieties of people,—merchants, school-teachers, priests, soldiers, farmers, professional men, officials,—men, women, and children. Always alert to hear of the local history, the industries, products, and social conditions of the places he visited, he accumulated in his note-books rich treasures of incident and information. Always alert, also, to discover new means of approach and new points of contact, he learned not less about human hearts and needs, and the way to meet them with his message.

"The essentials of a good missionary tour in the interior," he wrote after a two weeks' trip in his Aizu district, "are a fairly sound body, a purpose to eat the food of the country and to enjoy it as far as possible, patience to endure being eaten by the almost invisible, yet exceedingly lively, occupants of nearly all hotels and houses, a love of the people without condescension, a belief that they are in some good sense God's children and not the devil's, a knack at overcoming petty difficulties and being confident in larger ones, a real living message to deliver, with ability to put it into understandable language:—these and more are needed. Then there should be centres where are pastors and evangelists and groups of Christians who want you to come, not so much as a bishop, but rather as a friend with an older faith and a different experience. If, in addition to these, one can have good weather and inspiring scenery, his two weeks will slip away fast." The scenery always counted with him. His geological studies had taught him to read in Japan's towering peaks, mountain lakes, waterfalls, hot-springs, cliffs,

rocks, rivers, and plains, the story of their formative processes; and year by year, as he saw more of her hills and valleys, they deepened in him the sense of reverence and love, because they always told him that the Hand that made them was not only divine, but "my Father's." He came also more and more to see the influence of the land upon the people's character, and to trace in their love of beauty one benign influence from the Source of all beauty.

His touring in these years was not generally pioneer work. He recognized in himself the lack of the qualities of a leader or organizer; his forte was in suggestion and stimulation as a companion. His work was more that of strengthening and encouraging the local Christian forces, than of breaking ground in new territory. When he preached in new places, it was under the auspices of Christians in some neighbouring place, or by the invitation of some one of local influence. He did not do disconnected work, desultory tract distribution, or street-preaching; of the last mentioned, he seriously doubted the effectiveness in Japan. But he was not blind to the fact that some of these means had been used by other missionaries with good results; and the note-book has a paragraph entitled, "One New Leading of God," as follows:

"Don't look at the side of probable failure of missionaries whose methods of work you don't believe in, or can't use yourself. Let God bring success out of all conditions. Pray for such. Don't court conversation that dwells on failure probabilities; yet face difficulties with hope of victory."

"My plan," he said, "is to take the line of least resistance, both in methods of work and in presentation

of Christian truths." In general, his methods, "as far as I have any," he wrote the Board in a period that may be taken as typical, were as follows: "There are now seven workers in this field, and I do nothing virtually as far as controlling them is concerned. I employ nobody and give no orders. This band is composed wholly of men who have natural relations to each other, and all additions to it, all subtractions from it, their places of work, their methods, are almost wholly in their hands, I being an adviser and helper in every possible way. . . . I do not visit any place at fixed times, but hold myself ready to go at the invitation of any one, and to stay as many days as I can stand it, or merely for a given address."

This condition of coöperation, however, had not always existed in the Sendai field: it had been developed somewhat as in Osaka. An illustration of the process is found in the northern out-station of Mizusawa, where a group of some twenty-five Christians had been baptized soon after the opening of the Sendai Station. The account runs as follows:

"According to methods then in use, I sent them an evangelist, and his pay came from the American Board. For fifteen years, during the anti-Christian and so-called anti-foreign period, this work did not grow. It was wholly under my direction; whenever an evangelist left, I sent them another. When they asked me to send the last evangelist, I replied, 'We have given you evangelists for over fifteen years; it is time now for you to assume responsibility and call your own evangelist.'

"'We will of course do it as soon as we are able, but we cannot possibly raise any money as we are.'

"'Well, then, if after we have spent hundreds of dollars in helping you for fifteen years you are unable to do anything, I suggest you go without an evangelist. You can get an occasional preaching from some passing missionary or pastor, and so keep alive until better times.'

"'No, we can't do that way; we must have the man we have our eyes on. Please send him to us.'

"I urged them to pray over it, and see how much they could raise for the evangelist; and at last they pledged one dollar a month out of the ten that were needed. Knowing they would be far more enthusiastic if it were their own work, I told them I should never again send them an evangelist, but would aid *them* as a body of Christians to employ any one they wanted, and the full responsibility for evangelizing that region should be theirs, not mine; and that I would never visit them unless they sent me an invitation. It worked like a charm. They called the man they specially wanted, and to their own surprise as well as mine, raised two dollars and a half towards moving expenses. It was not long before they were raising three times as much as they promised; and in time I was invited to the dedication of the new church they had built, that cost three hundred dollars and to which a generous friend had enabled me to contribute fifty."

The churches that he thus aided and counselled were often very weak, suffering from many vicissitudes. But they were the result of the self-sacrifices of their pastors and their members, and thus had in themselves a deep source of vigour and of growth.

The touring work was greatly enjoyed by my father, not only for the consciousness that it brought help to

the scattered groups of Christians, but also for the new thoughts and the new life that it gave him. It brought him nearer to the people with whom he was working, and to the heavenly Father upon whom he relied for strength and wisdom in the work. "How often, in preparation for preaching," runs a note-book jotting, "I have prayed that I might have correct idioms, right pronunciation, and then a heart flooded with a spirit of love and truth, so that I might have liberty of tongue to say my message!" Of the evangelists with whom he worked, he said: "Being with these men, and seeing their faith and hearing their earnest prayers and addresses, and perceiving also their real sacrifices for Christ, have made an impression on my soul for good, and I never work with one of them without coming home a better man myself. It is as blessed to receive as to give."

He learned from his Japanese friends lessons in tactful replies to delicate questions, as in this incident from the diary: "Then the half-drunk head teacher came forward and said with determined air that he had several questions to ask; and first, 'What defects are there in Japanese morality that you should be spreading Christianity?'—a line that most foreigners would have tripped up on,—would have gone for *sake*, women, etc. But Katagiri skillfully dodged the whole matter by saying, 'That isn't the question; but truth found anywhere is truth for the whole world, not for one country. When we received Buddhism, we didn't argue what our defects were, but we saw the truth therein, and took it. So with Confucianism; so with Christianity.'"

Other rich sources of instruction were found in Japanese history and current literature. From the history

and from selected Japanese fiction, he learned of dominant motives carried down from Japan's past into her present; from Japanese newspapers and magazines he learned at first hand the things uppermost in the public mind. Once on a railroad journey, in conversation with an educated stranger, the subject turned to the then absorbing topic of the "text-book scandal," when many prominent educators throughout the land were convicted of receiving bribes from publishers of school-books. The stranger expressed his sense of shame that a foreigner should know of so disgraceful an occurrence. My father replied that shame for what had been in the past was not so vital as the question whether Japan had sufficient moral power to prevent the recurrence of similar scandals in future. This led the conversation to the great basis of morality in the teachings of Christ. The man later followed up the conversation by a study of Christianity, and became a Christian.

A favourite historical incident used by my father in his sermons was the self-sacrifice of Sakura Sogoro, the head man of a village in the province of Shimosa, who was crucified in the first half of the seventeenth century as the result of his righteous attempt to deliver his village from the cruel oppression of an overlord. A strong Christian pastor in Tokyo to-day, formerly a Buddhist priest, traces part of his first interest in Christianity to an address on the principle of self-sacrifice, in which my father used this incident to lead up to the world's supreme example of life-giving for others.

In his general attitude towards the Japanese he was, as one of his fellow-missionaries termed him, an "advocate" rather than a "judge." His place and work did not require him to be the latter, but often

did call on him for the offices of the former. He was not blind to the faults of the Japanese; but in making his moral estimates he made liberal allowance for misunderstandings that might arise from differences of custom and language. He said, "What sad, heavy, discouraging days and nights every missionary of experience has suffered! How near to wreckage some great Christian works have gone because of racial differences, because the Japanese terms of *righteousness*, *justice*, *virtue*, *chastity*, *honour*, *love*, *worship*, have shades of meaning that we are strangers to!" He was particularly on his guard against the danger of letting himself become suspicious or unsympathetic: "That," he said, "is the saddest thing that can happen. It dries up our love and makes it formal; it quenches the Holy Spirit, who would otherwise give us the victory."

One thing that helped him to avoid sweeping generalizations about bad Japanese characteristics, and that prevented him from attributing to the whole nation the faults of some classes or individuals, was his study of their history and his understanding of the way sections or strata of the nation had been differently influenced by varying environment and training. He also distinguished between those failings that are common to human beings everywhere and those that seem locally emphasized. In his own mature judgment, the greatest fault in Japanese character was the weakness of the individual to act in new lines. When asked by one of the commissions preparatory to the World Missionary Conference at Edinburgh in 1910 to state any special conditions or influences antagonistic to the spread of the Gospel in Japan, he made among others the following statement:

"Those parts of Christian civilization that fit the national characteristics so that the whole nation can join in or agree with them,—like the Red Cross Society, the humane spirit in philanthropic work, the growing value of the individual, universal education, better moral living,—are welcomed everywhere. But the power of the Gospel for every individual, compelling each deliberately to choose life or death, does not appeal to individuals widely. They love to act *en masse*, and are powerful in this line. The individual initiative is weak. I have heard some of their own Christian leaders lament this as the one great defect in Japanese character."

Of the good qualities of the Japanese, on the other hand, there were many of which he loved to speak, and which he found of inestimable help in his work as a Christian missionary. Chief among these were loyalty, open-mindedness, and love of righteousness.[1]

He was a friend to all classes of men. He wrote the bookbinder's English sign-board for him; he was invited to a party by a group of local artisans, and regaled them with the story of his early attempts at self-support; he found points of contact with the jinrikisha pullers behind whom he rode, and in bargaining with them he always preferred to run the risk of overpaying, rather than to underpay them. He had a warm heart, to be sure, but it was not merely sympathy that led him to generous treatment of those whom he employed. He had come to understand that in Japan the sliding scale of charges often met was due in part to the idea of *noblesse oblige* under the old régime, when

[1] For more on this subject, see "The Moral Greatness of the People of Japan," by J. H. DeForest, in the *Independent*, July 9, 1907.

those who could pay more were expected to do so; and that therefore too strict an insistence upon an absolute standard of value seemed, especially in places where modernism and Western methods of trade had not yet penetrated, like the expression of a stingy, mercenary spirit. Thus it was a characteristic act on his part when once, in bargaining with a jinrikisha man before the journey, he argued the price down to a suitable figure, and then at the close of the trip gave the puller as a tip, with a friendly word or two, the balance of the sum he had originally asked for. He thought too of the welfare of the pullers. When his enlarging sphere had brought corresponding social obligations and opportunities, he had an enclosure made near his front gate, where the jinrikisha pullers of his guests might wait under cover round a *hibachi* during the cold evening hours.

The servants in his home were always closely attached to him. At morning family worship he taught them the Gospel and how to pray to their Father and his; and generally this bore fruit in their coming of their own accord to profess their Christian faith. He was, however, not only their religious teacher; he was their friend; he treated them generously and sympathetically in times of sickness or want, and took a genuine interest in their family affairs.

Soldiers would come and spend many hours in his study. His having been a soldier himself made a point of contact, and to strengthen this he joined the Loyal Legion as successor to an older brother who had been an officer in the Civil War. He once came from his study with his face beaming from a conversation with a non-Christian *samurai* who had opened his heart to

him in telling about his feeling for his sword—the sword that has been from of old "the soul of the *samurai*." After that, he saw new meaning in Isaiah's text, "My sword is bathed in heaven."

His friendships extended also among men high in civil and educational positions, who came through him to a deeper realization of the vitality of spiritual things. Said one of them at his funeral, in an address read to his "valiant spirit," "It is only since I have known you that I have come to see that the position of the United States in the world to-day is due to the power of religion and the knowledge of a reverential faith; and through knowing you I have come to understand the truth in those words of the Confucian classic *Chuyo*, 'The right should never be departed from; that which should be departed from is unrighteousness."

A Japanese once asked him what he liked best, and his unhesitating answer was, "People."

His friends were not only among the Japanese. In the foreign communities of Tokyo, Yokohama, and Kobe, there were, outside the missionary circle, homes of business or professional men in which he was always a welcome guest. His talent for friendship was partly due to the fact that there was no clerical professionalism about him that prevented him from being a man among his fellow-men. He was one of them everywhere, interested in the broadly human things, believing that all aspects of God's world, not wrong in themselves, were part of His plan for His children's education and enjoyment. He deplored the narrow separatism of some missionaries, to whose failure to be genuinely and graciously human he attributed in part the existence of the "anti-missionary belt" on some of the

Pacific steamers. He believed in the fullest type of humanity, and held with the apostle Paul that the larger the number of points at which he could touch others' lives, the greater the chance of winning some to Christ. Even clothes had their bearing on his mission. "J. really pushes me," he once wrote home to my mother, "asserting my duty to have a swallow-tail suit, and clothes to enter the highest circles. He says I'm sure of invitations that I can't afford to refuse. I firmly said 'No' last night, as I thought of you wearing such poor clothes for the sake of educating the children. But this morning a half doubt comes up—whether to get a swallow-tail or a Prince Albert. I never prayed about clothes before. May the good Lord guide me into either a swallow-tail or some other kind, as will glorify Him and me most."

His relations with his fellow-missionaries were of the most cordial nature. Giving and receiving social, intellectual, and spiritual help, his companionships with his foreign co-workers were a rich part of his life. Jovial by nature, he could be counted on for his share of merrymaking on a social occasion; he used to quote the saying that God's sense of humour was proved by His having made monkeys; and he considered his own love of humour a divine gift that had helped him and his fellows over many a hard spot. Sympathetic, he was one to go to in trouble or perplexity; generous, he was sought as peacemaker in cases of difference. A friend especially of the new missionary, he often by timely counsel and practical suggestion helped such a one to get his footing and "find himself." One fellow-worker has given two examples of this trait:

"At a business meeting in Sendai, in giving his

views as to the best method of helping the flood sufferers last fall, he spoke of the influence this relief work would have upon the officials and upon religious work in the future. A new missionary misunderstood him, and criticized 'catering to classes in society.' With nothing but kindness and love he carefully explained his reasons and motives, as if that young missionary just out from the Middle West had been his equal in experience and judgment." "Once at a little missionary prayer-meeting at our house in Sendai, he said, 'Before I take my furlough, which comes soon, I want to leave a word for the young missionaries here. Always think of the Japanese, not as you see them on the street, but at their best. Carry only the noblest about them in your thoughts. Do not allow yourself to dwell on their faults and so lose respect for them.'"

His attitude as expressed in this advice had a deep influence on some of his American fellow-workers. One of the leading missionaries in Japan to-day has said, "My general attitude towards Japan and the Japanese is the result more of his influence and words than of those of any other one man." And this same attitude he maintained towards his fellow-workers; one of them said of him, "I never heard him criticize his fellows. He always found something to admire in all his friends, even those who were opposed to him in religious views."

Perhaps this was because he was himself so sensitive to praise or blame. He had frequently to resist the temptations that came from hearing himself well spoken of, and his level head often saved him from taking at full value the praise and even flattery that came to him. While open to advice and frank speak-

ing, he shrank from harsh criticism as from an enemy. On one occasion a Japanese speaker had almost bitterly criticized a missionary of sweet temper and thorough Christian devotion. Afterwards my father said to another who had also been in the audience, "I hope no one will tell Dr. ——— what that man said. It would take the heart out of him. No man can do his best work if he knows such things are being said about him. If any one knows any such things said about me, I hope he will not tell me of it."

His theory and practice of the unity of the sons of God bred in him a broad Christian charity towards the other sects. The one thing of which he was intolerant was intolerance. One day after a conversation with another missionary, he said to me with a groan, "To think that a university man could say so blindly that he must 'follow his conscience,' without recognizing that a conscience can be educated."

His early attitude towards union and coöperation was only confirmed by his later experience. He grew more and more to believe that sectarian divisions surely postponed, if not actually imperilled, the victory of Christ in Japan. "The future of Christianity in Japan demands that we preach Christ, and not some inherited form of church government or of divisive creed. . . . Until the great influential denominations themselves form such alliance or union as will demand of their missionaries on the field that they cooperate in every possible way in schools, in seminaries, in occupation of places, and in evangelistic work, the one answer to the inquiry [why missions have not accomplished more] must be the humiliating confession, 'We have disobeyed the instructions of our Chief, who

commanded us to have such a conspicuous unity as would conclusively demonstrate to the world that He was divinely sent from heaven to bring all men into brotherhood.'"

He wrote the above for readers in America. For his part on the field, he acted as far as possible as if such unity were a fact, and was ever glad to find ways of expressing his desire for it. During all his residence in Sendai, whether in evangelistic work with evangelists or missionaries of another denomination, or as lecturer in the school of another mission, or in giving support to the union enterprises of a poorhouse and an orphan asylum in the city, he rejoiced to be free from the trammels of anything that seemed to him to narrow the grace and truth of God. One record runs: "I spent a delightful three days in the work of the Reformed Church Mission last December, and was rewarded with a vote of thanks from their evangelistic committee. I should like to get a similar reward of merit from our Episcopal and Catholic brethren before I shuffle off this mortal coil." In prayer for the Pope, and for the coming together of the three great branches of the Christian Church, he bore the matter of Christian unity upon his heart.

One of the chief union activities of his later years was his work on the Famine Relief Committee of the Sendai Foreign Community in 1905 and 1906. The three northern provinces of which Sendai is the centre suffered from so extensive a failure of the rice crop as to threaten with starvation three-quarters of a million people. As the gravity of the situation became realized, the government with wise and far-sighted plans remitted nearly two million *yen* of taxes, conducted

nearly four million *yen* worth of public works—construction of roads, bridges, river banks—to provide labour for those that had no means of support, and supplied to the impoverished farmers free seed of potatoes, rice, and wheat for the next year's crop. A liberal imperial gift and private contributions from other Japanese sources gave substantial aid. The foreign community of Sendai, including government school-teachers, and Catholic as well as Protestant missionaries, elected a committee that early published an appeal to foreigners resident in the East. A generous response was made. Then the appeal, sent abroad and copied widely in England and America, was followed by reports from the famine district as seen by members of the committee. England through the Mansion House Fund and similar collections, and America through the Red Cross Society and the *Christian Herald*, sent large sums for relief; Germany also contributed. A million *yen* was thus sent from abroad to the Japanese government or the Red Cross Society; over a hundred thousand more came directly to the hands of the foreign Relief Committee, whose members visited the stricken districts and presented the sums to local officials. The efficiency of these officials in controlling the distribution of aid so as to avoid pauperizing the people was worthy of admiration. It was not an absolutely unknown thing, however, for the old *samurai* spirit of a man to rise and refuse aid, preferring death to the disgrace of becoming an object of charity even from his own nation. Thus the foreign Relief Committee took pains to present its contributions with the emphasis on the friendly human spirit of which they were tokens.

Incidents from the visits of the committee might be

multiplied, but a few selected paragraphs from my father's reports will sufficiently indicate the nature of the need and the relief.

"Our methods of work are wholly new, and we think the best possible for foreigners in a land like Japan, where the people are high-spirited and resent any assumption that they need foreign aid. It certainly is admirable—the brave fight that nearly a million men, women, and children are making under the most discouraging circumstances. But just as during the war they prized the sympathy of the Anglo-Saxon race, so now they prize the humanitarian spirit of any foreigner who wants to show his sympathy and does it in a tactful way.

"In three provinces there are some forty-six counties, thirty-five or six of which are in need of aid; and in some over half the population are near the edge of starvation, and tens of thousands are actually without to-day's food. We have been cordially introduced from the governors to the heads of these counties, to whom we take in fair proportion the money contributed through us, with the request that it be turned into food. I took last week $920 to three counties. It was the toughest winter job I ever had. I rode fifty-five miles through deep snow, and it nearly used up nineteen men to pull me.

"The cold and snows of this winter are almost unprecedented. Such stinging, cutting, biting winds! It is pitiable in the extreme to see thinly clad, barefooted children who have had but a taste of miserable food once in twenty-four hours. It is worse to hear that a woman froze to death in childbirth; that another froze under the temple steps, where she had gone in

her extremity to pray for deliverance from hunger. In the worst village I visited, there were fifty houses, forty-five of which were in total destitution. Not only was food gone, but everything that would bring a few cents—clothing and bedding and tools—had been sold; and the wretched soup of *daikon* (coarse radishes) and leaves from grape-vines, into which a handful of cheap rice-flour was stirred, was all they could get."

A union orphanage for the destitute children of the famine district, established in Sendai with part of the relief funds or such gifts as came in after the new crops had begun to yield, remains to-day as an effective witness to practical Christianity. How far-reaching are the influences of the good-will aroused by the famine relief work it is impossible to say. But it may be that one seemingly insignificant incident has done as much for the spread of this good-will as many more striking ones. One day a Tokyo reporter called on my father to get some information about the relief work.

"I'd like to have you meet the committee," said my father. "Come around to-night, and I'll get as many of them as can come together for dinner."

The impromptu party proved a great success; and the reporter, with the keen eye and ear of his profession, did not confine his attention to famine relief items. He wrote for the Tokyo *Asahi* a news letter, narrating the details of the occasion, from the asking of the blessing before the meal to the jokes exchanged over the home-raised celery. His account, as a good sample of journalism, was inserted in a popular set of girls' high school readers that has been widely used throughout Japan; and thus the story of an unsuspecting dinner-party has given to thousands of Japanese

girls a glimpse of a Christian home open for social inspiration and the fellowship of good works.

The social side of that home was indeed an important part of its life. When games and songs for the young people made up the program, my mother generally presided: the kodak and the stereopticon—gifts from American friends—were my father's favourite means of entertaining guests. Both in and out of the home they preached the Gospel of the coming Kingdom. Or his case of minerals and fossils, largely collected in Japan, would be used to tell the story of the great onward march of the universe under divine control; and the books that lined his study walls would come down from their shelves to speak some new message of truth and light to an eager caller.

He knew how to bring big topics into little conversations. A maker of the well-known Sendai cabinets—of lacquered wood with elaborate iron trimmings—once came to him to ask his advice in some business dealings with a foreigner in a port city. This foreigner had ordered three cabinets, giving the exact measurements desired; and the cabinets had been made according to instructions and shipped. On their arrival, however, word had been sent back to the maker that, although two were acceptable, the third was not as ordered, and would only be accepted at a price much lower than the original. What should the maker do? My father advised him to write, asking that the cabinet be returned at the maker's own expense. "But," the man demurred, "it will be a great loss to me to have so large an article, made by special order, left on my hands." "It was made exactly as ordered?" "Yes." "Then it will be a far greater loss to you virtually to

deny your own honesty and lower your goods." The cabinet-maker saw the point and accepted the advice. This time the reply came back that on a second examination the cabinet had proved satisfactory. It was evidently a case where the clerk or secretary that had charge of the correspondence at the other end had tried a little "graft," and had been baffled by the unexpected display of backbone on the part of the cabinet-maker; who, on his side, had learned a lesson in self-respect and business integrity.

These little home talks with all grades of people were no insignificant part of the missionary's work. He was often busy, too, with writing, both for the Japanese and for the American press. His early writings for America were chiefly for the *Missionary Herald* and the *Religious Herald*. When the *Independent*, after publishing an occasional article of his on timely subjects connected with the constitutional development of Japanese government and the treaty revision, asked him for contributions of monthly items, he declined the request on the ground that such contributing would be unfair to the Board, which had the first right to information from its missionaries. When the question was broached to the Board, however, its editorial secretary, Dr. Strong, took the generous attitude that some topics might be treated on a wider basis than was convenient for the *Missionary Herald*, and that therefore his contributions need not be limited to that magazine when he had something to say to the wide Christian public. With this permission he became recognized as a regular contributor to the *Independent*, to which he thereafter sent annually, with few exceptions, a summary of the principal political,

economic, and religious events of the year in Japan. The Board also left to his own disposal the income from such writings, which proved a material necessity in the later years when his widening circle of activities made upon him correspondingly widening financial demands.

For the Japanese press he wrote extensively. He produced no great work, but he wrote to meet definite situations, and to the timeliness of many of his tracts was due their success. He drew his subjects from the thought and the movements of the Japanese, as he touched them in his Christian work: when he found from the reception of a talk that it had struck a vibrant chord in his hearers, he gave it the wider voice of the printed page. Some of his subjects, he said, he would not have thought of taking, but for the suggestions of the evangelists with whom he was working, who knew so well what lines of thought would touch a popular audience and open the door for the presentation of Christian truth.

In his early years in Japan, his writing for the Japanese press was done in English and translated by some competent Japanese. His later work, however, was done by dictating in the higher colloquial to a secretary who afterwards made the necessary literary changes for print. Mr. Katagiri, whom we have already met in the out-station work, was called to the pastorate of the Sendai Kumiai Church in 1897, and from that time shared my father's work as his able literary helper. Their friendship was a close one, and in this friendship and others like it, bound by Christian ties, lay the stimulus to the erecting of the DeForest Memorial Church in Sendai.

REV. S. KATAGIRI AND FAMILY IN 1900

The oldest daughter has married a Christian Evangelist and the second son has followed his father into the Christian ministry

Another close friendship was with Rev. D. B. Schneder, of the German Reformed Mission in Sendai. During the last ten years of my father's life, Dr. Schneder and he, as the two Americans of longest residence in Sendai, were frequently associated in council and activities. Dr. Schneder, as president of the North Japan College, had an opportunity of experience and knowledge that supplemented my father's in his less organized form of work; and in their consultations and exchanges of thought there grew up between them a spiritual sympathy outliving the occasions that bore and fostered it.

His closest friendships in America were those of college days, which seemed only to strengthen as the years went by. He was intensely loyal to his Alma Mater, loving her more as the years showed him what she had done for him. To be a Yale man he felt was a distinct advantage to him in his work, often giving him a favourable introduction as from a college well known in Japan. He attended when possible the Yale-Harvard alumni dinners in Tokyo, and rejoiced in this opportunity of showing his college spirit, as well as of getting acquainted with both Japanese and Americans that shared his college inheritance.

An additional link with Yale came when the university conferred upon him in 1889 the degree of Doctor of Divinity, in recognition—to quote the official notification—"of your success in the difficult field to which you have been called, and thus to remind you that faithful labour in such a field, however distant, is eagerly followed and warmly appreciated by those who care for the interests of Christian learning here." His pleasure in this unexpected sign of appreciation was

sincere, for he felt that it honoured the cause to which he had given his life; but it humbled him with a sense of his own unfitness and the belief that Yale had other men in the same fields of labour more worthy of it than he. "I have no idea how it happened to strike me—this Yale lightning," he wrote his mother. "Every day a laugh goes up over me—it is so funny. The trouble is, it will never cease to be funny, and I shall have this burden to bring my gray hairs in sorrow to the grave—provided the hair holds out."

In our family life, the long separation between father and growing children was of course a regrettable necessity. But it had one compensation in the intimate correspondence that arose between them. His letters were pervaded with a warm human quality that made every word alive with his personality; and to his children he wrote with such commingling of the grave and the gay as only an instinctive father could. Anticipating the separation, our parents had from early childhood trained us to self-dependence in action and principles; and parental authority, though strictly maintained, was never arbitrary. Hence one of his children's richest legacies was the faith he had in them. He could write to a daughter in the midst of college perplexities: "Whenever you find that your judgment differs from ours, I want you to feel at perfect liberty to follow yours. For we cannot see things in the same light at this distance." "I often refer in my sermons to my children, as helping me to explain the relation of God to men," he wrote at another time. If his own experience of fatherhood helped him to understand the heart of God, so none the less did his fatherhood interpret to his growing children as nothing else could

have done the meaning of the Name Christ gave when He taught us to say, "Our Father who art in heaven."

I do not remember that my father ever talked to any of us about becoming missionaries, except as we broached the question. His own enthusiasm for the greatness of his calling kept that calling ever before us; but he always emphasized character above occupation, and gave God's claim to the love and service of every human being the priority over the question of the form that service should take. None the less, however, did he glory in the form of service to which God had led him. Once when he was on a journey with his small son, the two stepped out at a station to watch the engine and the work of the train hands. Lost in admiration for the men and their activities, the boy looked up and said, "Papa, why don't you be somebody—an engineer or a conductor, or *something?*" A more sophisticated friend in later years suggested to my father that a diplomatic position in the Orient would give freer scope to his powers than merely being a missionary could do. But the thought offered no temptation. To him there was no calling of greater opportunity and greater glory than that of his ambassadorship for Christ. To fulfill this was his highest ideal.

"We are here to pass on to others, not a creed, nor the Bible as such, but an influence," he once said to me. This he conceived was what Christ did, and what His representatives should do. This conception of his mission made upon the man a demand for the fullest perfecting of his every power and for his fullest humanity, that it might be the better medium for transmitting the influence of God's Holy Spirit.

I append a few extracts selected with difficulty from

the wealth of his family correspondence covering many years.

At Mission Meeting.

"At the table to-night we had an uproarious time. I told some of my college experiences, and after a while Sydney Gulick remarked, without a smile, 'You must have been converted since then!' It added to the fun. I remarked, 'Just as though once would have been enough!' Indeed, it really seems as though I had been converted many times. New experiences and a breaking away from old thoughts and lower ideals seem like a new life."

"I have a pretty little story to tell you,—at least, it seemed very sweet to me.

"At Mizusawa, seventy miles north, lives a Christian family . . . whose youngest little girl is only four or five years old. She heard her parents talking about the missionary's coming soon; so one morning when she waked up, she asked her parents, 'When will Christ come?' They didn't catch on at first, but soon found she had mixed Christ and me. They told me this last Sunday evening when I was calling at their home. . . . How splendid a thing it would be to have people think of me as so much like Christ! I felt that the little one's question was a divine message to me to be better and to carry far more of love and joy to those around me."

"I got back with Mamma last night after three weeks of the hardest touring I've ever done [in the Hokkaido], and with the least food within me; but it

was the best spiritually I've ever had. . . . At one meeting, the most exciting one, a young man fell in a fit of epilepsy, the worst enemy of Christianity in those regions was converted, and one of the strongest Christians sobbed aloud; I began to suspect the devil was to pay, and decided to cuff his ears, but the meeting quieted down and was a rare one in its results. It was at a little village where were but few Christians, and they proposed to raise twenty-five *yen* for a shed in which to teach a Sunday-school. It seemed impossible to get the money at first, but it ended in one Christian's giving twenty-five *yen;* the shed is to be a church costing three hundred and fifty *yen*, and the Christians are going to spend Sundays in the woods cutting down trees and floating the timber down the river for the new church! It's the Lord's house to be built by labour on the Lord's day! I thought it a fine idea of these uncultured Christians to consecrate their time and money this way. . . . Well, Mamma stands touring like a 'tough,' . . . crossing swift rivers with the water up to the saddle and the pony bracing to save being washed into the pony-spirit-world. . . . She led some meetings, modestly declaring she couldn't. She endured friendly fleas with something almost like patience. She naturally would have been the one to fall off her horse, but it was I who did it, with my horse at a dead gallop and beyond my control. Ordinarily it would have killed me, and the next *Missionary Herald* would have had my picture and a sketch of my life; but being done on a sand-dune, I ricochetted like a cannon-ball,—the sand flying like spray,—and got only a bruised hip and two kicks from my horse. Glorious to be a missionary!"

"It's a long time since I've written you, for my two weeks in Aizu were pretty well filled in with addresses, consultations, and, for a wonder, with mountain-climbing. Somehow I didn't feel very full of life, and only a few of my addresses were full of get-up. I found an unusual amount of trouble and perplexity on the part of the evangelists and prominent Christians, and I had to have my sympathies pretty well stretched. I also ran into some new experiences that fretted me. For one thing, I discovered that the bath-tub of one hotel was filled from the town-drain! —where all street filth enters and where the public wash their clothes, babies, dishes, etc. Of course the water was a rather swift-flowing stream and looked pretty clean, but all the same I didn't like my baths in that hotel after that. . . . I noticed that John the Baptist might have had a good time in Aizu, as far as his fare of locusts is concerned. One of the evangelists said he was treated to these crisp insects at one house where he called, but not being used to such fare, he couldn't eat them. . . . This reminds me of what probably you heard long ago: when translating the Bible in Hawaii [Micronesia?], where neither locusts nor wild honey were known and for which there were no names, the nearest the pious translators could come was to say, 'His food was cockroaches and molasses'!"

"Dysentery is prevalent all through my field, and there are many places where all meetings are forbidden until November 15th; so I skipped down here where diseases don't flourish, and am making seven addresses in a week. . . . There's no doubt some good is done by rushing around and speaking with conviction

about God and Christ, and I get good attention and enjoy the work. But without personal work, such general work as this tends to evaporate. I must get at individuals this winter more and more."

1898.

"I have a new tract in the works, called 'The Japanese Family.' I argue the case from the standpoint of the new family law, which is very much below the level of our laws in two respects: (1) Marriage is a simple contract, just about like any other contract, and takes no account of the fact that new relations are thereby created that lift the contract on to a high and new plane. (2) Divorce therefore is at the convenience of the two parties concerned, and can take place any time with no judicial interference! In case only one party wants divorce, the case may be taken to the court. I give the customs and laws of the West on these points, and end by asserting that Christianity is the moral force that has given us our ideal family life."

Hokkaido.

"It is pleasant to find that three of the workers up here heard the Gospel first from me,—two in Tottori: one a woman who heard me in the theatre; she is the Bible-woman here. One is pastor of the independent church in Uragawa, who went to the theatre at Tottori to hear me, but couldn't get in for the crowd. So he got around till he found a crack in the walls, and listened. He heard me say it was unreasonable to hope to know things fully before believing: people ride in cars without dreaming of understanding all about the engine, etc. He said it disposed him to believe."

On board a Japanese steamer.

"I've just had a nice talk with one of the officers on 'Immortality.' He asked me about it, and I went at it philosophically and he seemed really much interested. Then I said to him, 'We Christians have a much shorter way of settling the question—it is by the Resurrection.' Instantly his face fell, his interest was gone. 'That kind of argument has no force with us,' he said. I told him I knew that, but when a man once got where he was really hungry for hope, there was nothing to compare with the Resurrection. Perhaps it will be a thought in his soul that will abide."

Sendai, 1897.

"Went to church as usual, but only fifteen were at the preaching. It looks as if it would take a long time to build up strong organic work. Spurts fit Japan. Great holidays and sacred days when the whole people can turn out, and then rest off another half-year,—this is what Buddhism has educated the people into. However, 'the Kingdom is the Lord's,' and in other ways God is blessing the nation."

Sendai, 1897.

"A new experience befell me to-day. I've been to the court-house at the trial of S. [a Japanese Christian]. This affair has created great excitement in Sendai. He is charged with misappropriating money contributed for tidal-wave sufferers. He certainly is faulty and careless in his handling of it. I was pleased with the pleasant and gentlemanly way the judge questioned him. I myself was reproved twice by the censor, once for having on my overcoat, and once for sitting with

crossed legs!! We had the lawyer here to tea to-night, and had a nice talk about law and customs. I told him how little we thought of clothes and etiquette of such a kind, and how much more we thought of character. He was immensely surprised to hear me say I saw our Ambassador Bingham stand beside the Emperor *with overcoat on* at the opening of the railroad at Osaka twenty-two years ago. He made a note of it and said he would write it up for the papers. . . . I go again to the trial to-morrow, and if it is cold I propose to ask permission to keep my overcoat on 'on account of sickness,' this being a universal lie in Japan which will apply to an inch or two on my shoulders that feel like rheumatism!" *Two days later.*—"I was at S.'s trial yesterday and the day before. It's a new thing here to have a Christian on trial, and new to see foreigners in the court-room. I took the occasion to study up the affair to see how the courts will work when *we* are prisoners. S.'s three lawyers did well; one is a Christian. . . . I spent two or three hours with this lawyer, and am quite satisfied that the French system here is on the whole just and careful, though quite different from ours. I mean to write it up if I can get time—for my own sake and others." *Nine days later.*—" . . . I thought I'd go and see S. in prison. . . . I went with no introduction, and asked to see S. I was sent to the inner office, where my business was inquired into; but as I had none, I was refused. Then it occurred to me to ask permission to see the prison inside. This was a poser to the attendant, but he went off and pretty soon invited me into the visitors' room, and the head officer came in. I told him frankly how foreigners were feeling on coming under Japanese

law, and how I wanted to see for myself, so as to be able to tell from my own observation. 'For instance,' I said, 'I hear S. is confined in a dark cell.' He jumped up and cautiously opened a window and pointed down into the court. 'There he is.' And I saw he was in a light cell with books. After a little talk, he said he himself would show me around. So I spent two hours there and saw pretty much everything, I should judge; and he unhesitatingly answered all my questions. It was a good thing to have spent a morning thus."

"I've finished my article on 'Japanese Criminal Law,' and shall send it to the *Independent*. As usual, I can't tell whether it will be regarded as worth anything. I show it up with the prison system in connection with the apprehension of foreigners at the coming abolition of extraterritoriality. It has cost me a lot of time and inquiry, but it has paid to study up the system—it's a shame I didn't do it before."

"I scribble away at topics that occur to me as I have time. It does me good, and widens my horizon to study things that seem way outside my work, but I find it pays. I send you my latest on 'Asama' [volcano]."

"All my fears that my *Independent* article wouldn't be accepted came to naught, and Mamma emphatically affirms, 'I told you so.' Curious, isn't it?—this phrase is inspired, or its equivalent is—'Ye ought to have hearkened unto me!' Acts xxvii. 21. Well, it's often a great relief to have things happen as 'I said,' and even Paul must have felt a bit nice as he got off the above.

I got twenty dollars for it, and now am going to order some books—a thing I've refrained from doing for a year or two, and I can't stand it much longer."

Sakata, 1897.

"M. got the teachers to invite me to address them in one of the *Sho Gakko* [primary schools]. They were very particular about it, didn't want any religion. . . . The principal, in introducing me, expressly said that though I was a Christian missionary, I had been asked not to mention Christianity. . . . The audience comprised the teachers of several schools, the village head, and prominent men from near villages, so that I had about sixty adults and two hundred small students. I looked at the children, and fired away for the benefit of the adults. Then there was an after-meeting of an hour for tea and cake and questions of all sorts. . . . I found it was a fine thing for a missionary to know lots of things besides *shukyo* [religion]. The leading citizens and others fired questions of all sorts at me—on geology of Japan, when made, difference between Japanese coal and ours, how the globe was made, etc., etc. Of course they were specially interested to learn how the Sakata region was formed; it's very simple, and I could tell at a glance. Then they asked about farming in the United States, and were amazed at the way Western farmers use machinery for this work. Then about raising rice, silk, wheat, etc. At last they asked about the distinctive tenets of Christianity, and I had my chance there to tell them about the universal Fatherhood of God and the consequent Brotherhood of Man, with the result as seen in the history of Western nations. It is the first

time since my return to Japan that I've had so fine a chance and so steady and polite questionings."

"*February 22d.*

"Almost thou persuadest me to tell a fib and write for the date 'February 23d,' but my bringing up rather militates against jumping time even for your birthday. But to-morrow is Sunday, and I've got a contract to deliver a lecture on 'The Evolution of Patriotism' in a schoolhouse five miles south of here. That, too, rather militates against my bringing up. But I like to accept the few invitations I get to speak in schools, so that I may win some even by that means. Of course the teaching of religion in any public school is forbidden, so I take the above subject, and mean to show its vital relation to religion. It is a historic fact that the first impulse towards building a nation is from religion. And here in Japan the ancient word for government is *the religious rites.* So I have ample room to edge up to our religion and leave it there."

"A visit to the big [prefectural] prison here, for an interview with two prisoners, is a rather new event in my career, being the second time I've been called. The men had read some of my publications and wanted to ask me about God and the Holy Spirit; and both wanted to join the church when released next year."

"Isn't it queer how we are led by what seem trifles? I'm reading novels nowadays with all the vim possible; I read fifty pages yesterday. It came about this way: one of my old students became very profligate and wasted four years in riotous living. Then a Japa-

nese novel on Christian lines arrested his attention and brought him to repentance. He came and made a full confession. So I bought the book."

Takata, 1902.

"I brought along a Japanese novel—'The Cherry-Blossom of the Morning Sun,' or, 'The Spirit that Dominates Japan.' I find lots of new things in novels nowadays. I see as never before the deep and ruling ideas that have conserved Old Japan and that enable New Japan to catch on to our civilization so easily. The intense desire to keep the family line from dying out is one of these most prominent ruling ideas. I'm doing more novel reading than I ever dreamed of, and the knowledge gained is a real help in sympathetic preaching."

"I'm glad you are taking ethics for one of your courses; especially if you are coming to Japan. This is one of the burning questions of this people now; many volumes are continually coming out. So I have a lecture on 'Universal Ethics' that is everywhere well received, though some of my hearers criticize it pretty severely. My heads you would be at a loss to guess. They are: Suicide, Lying, Drunkenness, and Unchastity. Of course I have to be careful how I sail into such themes, for they are vital to this people. But I take it historically, and so relieve it of some of its aggressive nature. I also plan to speak sympathetically, for when one has lost the sympathy of his audience, the game is up. Indeed, it is better not to speak at all."

"What a life touring is! I've been out now about two weeks and have two more. Night after night I

am at it with audiences until twelve o'clock. Then I swap off and have an afternoon meeting, hoping to rest early in the evening, but a caller prevents. I have rice and raw eggs sometimes three times a day; but last night I had a chicken stew on my *hibachi*, and managed to put away four bowls of rice too. And as Mamma sent me a box of cocoa, I topped off with some of that, and stale crackers. But the audiences are so nice that I really enjoy my food; and I feel that God is using me to help bring the great East and the powerful West together in a brotherhood founded in one deep faith."

VII

The Expansion of the Message

"We limit not the truth of God
To our poor reach of mind,
By notions of our day and sect,
Crude, partial, and confined.

"Who dares to bind to his dull sense
The oracles of heaven,
For all the nations, tongues, and climes,
And all the ages given?"

—*G. Rawson.*

"For the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind."

—*F. W. Faber.*

VII

THE EXPANSION OF THE MESSAGE

WE have already seen how the type of the audience affected the missionary's method of presenting Christianity; how his sense of the spiritual condition of the hearer led him to take his stand now on apologetics, now on the essentials of Christian morality, now on the need for decision, now on the entering in upon the riches of the high calling of the children of God. There was beneath the varying forms of presentation a profound growth within his own soul in his conception and understanding of his message.

There were two converging lines of thought and experience in this development: his study of the products of Western thought in philosophy, history, and theology; and his study of the products of Eastern thought as seen in the religions, ideals, and history of Japan. The former was the result of his intellectual awakening in his early forties; the latter, of his resolution at about the same time to acquire the Japanese point of view.

The former had its closest relation to his work as a missionary through its relation to the Bible. In his early years in the ministry, when the wave of Biblical criticism was invading America, he, like many others, had feared its influence upon the authority of the Christian Scriptures and had shrunk from the destructive-

ness that seemed at first its most striking characteristic. Then gradually came this thought, as he himself expressed it:

"We may have to change our theory of inspiration. . . . Our fathers modified their ideas of God and the Bible, and based their creeds and theologies on their growing knowledge and their larger environment: and their God was all the more a living God to them, and their Bible all the better for the enlarged interpretation they reverently made. In like manner our environment has vastly increased, bringing immense treasures of new knowledge, and we should not be true to the spirit of our fathers unless we were ready, in the face of new facts, to change our ideas about God, about the Bible, about the world, and about our inherited creeds and theologies."

This was the kind of argument he heard his Japanese friends use with their countrymen for open-mindedness towards the religion of Christ. Could he, with the words of Christ in his ears, "The truth shall make you free," be less bold in the pursuit of that truth than the people to whom he was trying to bring the knowledge of it? Then, too, his studies in science, history, and philosophy were raising a crowd of questions that he could not honestly ignore. "The new knowledge of man that is flooding the world," he afterwards wrote, "forced me to questions in many directions. By what methods was this book [the Bible] made? How happens it to record stories that my reason would at once reject if I found them in the records of any other religion? Why should my faith in God and in Christ be loaded and burdened with faith in ancient traditions and reputed miracles and unscientific statements? I

should have given up my Bible, I would have discarded the title of minister and missionary, had not relief been found in the evolutionary knowledge of the methods by which God works."

Many members of the American Board mission spent their summer vacations for a good part of the eighties and nineties tenting on the sacred mountain of Hiei near Kyoto. Here they often held their annual meeting of reports and conferences about the work. Hither they brought their Japanese teachers and studied. Here they had short courses of study for their children, to many of whom the association with other American children made those summer weeks one exciting gala-day. Here was the chapel tent, sacred in the memories of many of the mission children who there first professed their allegiance to Christ. Here also were weekly prayer-meetings, lectures, entertainments, that made the community life richer and closer. Sometimes those who were to contribute to this community life were given long notice; and in the summer of 1892 my father, already interested in methods of modern Biblical investigation, was asked to lead the next summer's Bible class of missionaries on Deuteronomy. As the views of modern criticism on this book have a far-reaching bearing upon a large part of the Old Testament, his preparation for this class involved an investigation of the grounds in general on which the conclusions of critical scholarship rest. He found this most stimulating and enlightening. Half of the class held a week-day meeting for fuller discussion of the technical questions than was desirable in the Sunday session. Great was the helpfulness of these meetings to the leader at least, for the discussion of mature minds and reverent

spirits of a variety of moulds gave breadth of view, and safeguarded conclusions.

It took time, however, for this new head knowledge to become assimilated into heart knowledge,—for its bearings upon life to grow into his experience. For years he was cautious about uttering his acceptance of Biblical criticism in general; for it would have been a Saul's armour to him instead of his own tested stone and sling. If it was true that the revelation of God in the great past was a progressive one, growing through the ages; if it was true that the early beliefs and institutions of the Israelites had their analogies in the nations around them and were not "determined in every feature by a direct revelation from heaven," how were these facts to affect his attitude towards the past of the Japanese people?—how that towards Buddhism and Shintoism?

The *a priori* conclusion was that the guiding hand of God had led the Japanese, like the Israelites, by using their environment and the borrowed or inherited elements of their religion as stepping-stones in the path to Christ. This conclusion, moreover, bore the test of being applied to the history of the Japanese. As his studies of their past, their ideals, their moral teachers, revealed to him more and more the witness to Himself that God had been implanting in the nation during its preparatory centuries, he bowed his head and lifted his heart with a new awe, and a new understanding of the greatness and the glory of his God. No longer did he fear to change his theory of inspiration: he realized now the great constructive service that Biblical criticism was doing for him; and the Bible became more living, more personal, more intimately related to him

and the work God had given him to do, than ever before. As he expressed it:

"We are learning that the Word of God is of no use until it is interpreted, first into the thought of the age, and second, into the living experiences of those who teach it. Any revelation of God is powerless until it is the discovery of man. . . . Whatever in the Bible rebukes my Pharisaic temper; makes me want to live a higher moral life towards my fellow-men; braces me when tempted and discouraged; makes me sweet-minded towards people who disagree with me; enlarges my altogether too small vision of God; brings Christ into my daily life even in a small measure; helps me to see God in the lives of others, in all churches,—Catholic, Greek, Protestant,—in all nations, whatever the colour of the people; makes my message great; deepens my sympathies with these peoples of the East because they too are God's dear children: is to me inspired. Inspiration is intensely personal."

In time, when the new knowledge had been thus transmuted into spiritual experience, he could speak it forth. Not that he preached Biblical criticism as such in his sermons to Japanese audiences, although these sermons were filled with the new life that had come to his own spirit through its study; but in Karuizawa, that summer centre of refreshment and invigoration for Westerners in Japan, when asked to preach to his fellow-missionaries, he uttered his conviction on this matter by speaking on "The Missionary's Need of Knowledge." He pointed to the experience of the race and the individual in the acquisition of knowledge through the two parallel lines of God's revelation and man's discovery; and urged the equal necessity of both

means to those who were called to Christian work in Japan. He felt that too conservative a stand on the part of some missionaries, in view of the new knowledge of the Bible, was a positive hindrance to Christianity in Japan, because it tended to produce a permanent dislike of the Bible on the part of Japanese thinkers. To quote:

"All real knowledge of God is to be accepted with sincere thanksgivings. When we raise our higher criticism to the rank of truth that the Holy Spirit aids us in discovering, when we find in political economy, international law, and sociology the same basis of love that lies at the root of the Kingdom of Heaven, we are better equipped for the great intellectual contest over religion that the next ten years is sure to witness in this land. . . .

"We are in the very centre of most powerful world movements of action and of thought. The great pantheistic East is for the first time coming in close contact with the great theistic West. In the early days we were inclined to think the victory would be easy, because we took the promise of revelation that every tongue should confess and every knee bow. But the victory will come through us only in proportion as our faith is rooted in knowledge. Said one of our gifted Christian scholars in America to me ten years ago, 'You missionaries have the hardest intellectual problems to solve that have ever confronted the mind of man.' Think of that: think of the weighty responsibility and privilege that we are honoured with. The president of the Imperial University ten years ago sent out his challenge to the missionaries of Japan, saying, 'If you want to capture Japan for Christ, you must

first capture this university.' One of the ablest officials of the north recently said to me, 'If you can show us that Christianity is true, we shall accept it.'

"Friends, the work of converting this gifted nation is peculiarly an intellectual task. Whatever application the words, 'Take no thought what ye shall say,' may have had for certain ones working under despotism, they have no applicability to us working in this land of liberty. To be sure, there is need of the wide work of the Holy Spirit upon this people to convince of sin, to illumine the conscience, and to lead to sincere repentance. But there is also need of the Holy Spirit as the God of the intellect upon *us*, who are blessed with conditions of work such as no other body of missionaries ever had, and who have an intellectual task of vaster proportions than ever fell to prophets or apostles."

Another summer it had been borne in upon him that in the great missionary community of Japan, with its representatives of the most varied and diverse sects, there was in places, towards new lines of thought, a repressive atmosphere that threatened to stifle newer missionaries of other training and beliefs than some of their predecessors on the field; then, with the sense of being called to a task that he, like Jeremiah, shrank from but accepted, he summoned his fellow-missionaries to an open-minded consideration of truth in all its forms, and to a generous practice of "The Glorious Liberty of the Sons of God."

"In the discovery of new fragments of God's limitless truth," he said, "we in our day and for our time have God-given problems reverently to face, even if we cannot fully solve them. And my prayer for myself

and for all the society of the Sons and Daughters of God is that we may have the same fearless faith in the truth that the Risen Christ inspired in His greatest apostle, and in His greatest of reformers and preachers and prophets and teachers ever since.

"There is no atmosphere but that of the liberty of the Sons of God in which it is possible to solve even approximately the questions that ceaselessly confront us. When I think that the Christian life and purpose of multitudes hang upon our right attitude towards these new problems, and that we ignore these sometimes at the peril of our intellectual honesty, and possibly incurring the danger of our spiritual degradation, I feel a burden upon me that I cannot refuse to bear. I have an experience of thirty-five years in the ministry of this Gospel, during which I have suffered periods of mingled doubt and faith, trying to be honest with God and with myself: also trying to be true to the traditional teachings of my fathers, and to the splendid fellowship of the saints who are giving the Gospel to the peoples of the East.

"This, brothers and sisters, is a great complex problem that has come to stay, until it is so solved as to bring us a richer faith and a more blessed fellowship. When I look over this Karuizawa audience, one thought is: here surely is a Society of the Sons and Daughters of God. We meet here with all varieties of religious experience, that are due to our education and environment on the outside, and to the workings of the Holy Spirit within. In such a society as this, the blessedness of our fellowship lies in our mutual freedom, —which shall never become a cloak for selfish individualism.

"Let us live, then, and work together, none living unto himself, all being bearers of one another's burdens, generously trusting each other; not tolerating each other,—for there is no strength nor love nor sympathy nor blessed friendship in toleration,—but sincerely believing that God is behind all our varieties of religious experience for the divine purpose of making a glorious church without spot or wrinkle or any such thing. You and I must be in that society,—progressives and conservatives, those who emphasize the emotional and devotional side of religion, those who love the intellectual problems that come from contemplation of the Absolute Being, those who give themselves to lowly, loving works, those who delight in the priestly side with ceremonies and rituals, those who draw their inspiration from the free voices of the prophets, those who passionately love the discoveries of science, the secrets of the Creator, those who rule in the affairs of nations, helping on the brotherhood of man—the Society of the Sons of God will welcome all these."

To his Japanese brethren he conceded the same liberty of thought, as the birthright of every child of God; and considering the difference in the way in which the truth had come to them, and that in which it had come to him as an American in a different environment, he was particularly loath to condemn their theological attitudes, even when contrary to the accepted creed of the evangelical church. During the anti-foreign reaction, there was on the part of some Kumiai leaders a reaction also against a narrow orthodoxy,—a reaction that seemed to some missionaries an

alarming defection from the faith. But he clung to a belief in their spiritual integrity as long as they could bear Christ's own test of followership, "By their fruits ye shall know them." He wrote to the Board during that period as follows:

"Japanese well know that the Christian world is reshaping its theology, and it seems childish to them for us to make it a condition of working with them, that they shape their faith in our moulds and regard the American Board as summing up the whole of Christianity. Personally I cannot help but believe, in spite of their semi-defiant statements of faith and their semi-insulting addresses, that in the providence of God these men have a great work to do for Christ here; and since in God's providence we have, lo, these eighteen years, worked together, what should hinder us from looking for another baptism of the Holy Spirit, such as will bind us together for another eighteen years? There is occasion for anxiety, for we and you are facing new problems that require the utmost confidence in both parties to solve. The great general Hideyoshi was once cautioned not to trust a certain person who was suspected of being his enemy. Hideyoshi therefore took the first opportunity of handing his own sword over to this suspected man and asking him to hold it for a little while, thus putting his life absolutely into the hands of the suspected man. Hideyoshi was a brick; he knew men. By his very trusting them, he saved them to truest friendship. . . . Japanese, while of course they make mistakes, are to be trusted as friends trust friends. . . . I watch carefully the Christian periodicals, and am as a rule wonderfully pleased with the evangelical spirit of the articles by

these very leaders, as well as by others. . . . I believe these men are loyal to Christ, even if they absolutely refuse to accept the doctrine of the divinity of Christ as we have shaped it. And I don't want our mission even to seem to prefer a straight 'Lord, Lord,' to the doing of His will."

A few years later he wrote of a sermon he had heard by one of these same leaders, still at the time partially under ban from the strict theologian: "I cannot recall any sermon that more powerfully impressed me in all my life. Not a negative word in it from beginning to end, but a most magnificent appeal to the hearts and minds of the hearers on the subject, 'My God.'"

How he came to his attitude towards the religions of Japan, he thus told an American audience:

"As I look back over the first half of my career, I confess I was not able to meet in a fair and courteous spirit the fierce attacks on Christianity by able men. What did I know about Buddhism and the life of its great founder?—or Confucianism and the mighty moral work it had wrought through long millenniums in the most populous empire on earth? Therefore I had to study, and learn with open mind all the good I could discover in those systems; and this is one of the greatest blessings my life in the East has brought me. I had to see what my own Bible has always taught, but what I had failed to discover—the universality of the light that lighteth every man coming into the world, east or west, and the universality of the Fatherhood of God. Just in proportion as I saw those greatest of blessed doctrines, I rejoiced to find lofty moral and spiritual truths in their religions; for then I began to know that God had always been there, loving them as

He does us, but giving them a different moral and religious education in order that, in the fullness of time, He might use us who have learned His name of *Father* to carry the glad news to His children of the East, and thus make us co-labourers with Him in binding into one blessed brotherhood the great East and the great West."

To recognize the good in Buddhism and Confucianism as he did would perhaps seem to some to "cut the nerve of missions." Not so with him. For now God's voice seemed to say,—not as before, "Go and prepare men's hearts to receive Me,"—but, "Go and bring the knowledge of Me to those whom I have long been preparing for your message." So strong was his sense of this divine preparation that when he delivered a series of ten lectures on missions in Hartford Theological Seminary in 1908, he entitled the course, "The Vast Environment God has Prepared in the East, into which He Calls Us to Come and Work With Him." Of one example of this preparation he wrote thus:

"There is no one man who has given to the Tokugawa period such a line of moral prophets and so much of spiritual power as has Nakae Toju, the beloved and honoured 'Sage of Omi.' There is no other of Japan's moral teachers whose words seem so close to the exalting words of John, 'There was the true light which lighteth every man coming into the world,' as Nakae's inspired statement on man's conscience: 'Man's conscience is Heaven; it is the Divine Life; it is the Supreme Being above.' It is thus infinitely more easy to preach Christ, the Light of the world, to people who have had it deeply impressed on them that a spark of divine life is given every man as his most precious treasure."

With this joyful vision of God's preparatory work, he refused to call the native religions "false,"—imperfect they were, but not devoid of divine truth. He refused, too, for the sake of "courteous Christianity," to call the Japanese "heathen,"—that word so offensive to the Japanese for its often implied contempt. "The Book that has no 'heathen' in it," he wrote on the fly-leaf of a New Testament in the Revised Version, which he presented to an American friend after a talk upon this point. Once at Northfield, Mass., he was "moved after a remark of Mr. Moody, 'Don't let's call them heathen,' to rise and ask that a resolution be passed discouraging the use of the word. To which Mr. Moody replied, 'Oh, no, don't let's have any resolution: let's act it.'"

Once on furlough he was in conversation with a leader of Christian thought whom he supposed to be familiar with, and friendly to, the view-point that recognizes God's hand in the early religious history of every nation. Speaking naturally and non-polemically along this line, he referred to Shaka and Confucius as "the moral prophets to fit the East for Christ," and was surprised to have his new acquaintance say, "'All who came before Me were thieves and robbers.'" "Yes," replied my father, "Moses, Isaiah, and all the rest!"

This faith in the good in their history helped open the door for him to the hearts of the Japanese. Said a Japanese editor in an address at a memorial meeting held in Sendai on the second anniversary of his death, "It is not so much because he worked so devotedly for Japan that we are grateful to him; but chiefly because he saw the nobility in our people, and recognized that

we are a nation loving justice and righteousness and having ideals."

In 1903 he wrote, and in 1908 revised, "Sunrise in the Sunrise Kingdom," the text-book on Japan in the mission study series prepared for the Young People's Missionary Movement. The main outline of the book was made out by a member of the promoting committee, Prof. Amos R. Wells, who also supplied its happy title. The book had an extensive circulation, having been used by more than forty mission boards of the United States and Canada in their young people's work. Dr. W. E. Griffis wrote in the *Independent*, "It is full of grit, grace, tact, and power." This is in part due to the abounding optimism of its writer. The joy of the assured coming of the Kingdom rings through it. It is also due in part to the thoughtful care taken to write in such a way that the book could be read by Japanese without its giving offense; in fact, one Japanese editor even recommended it to his readers as a suitable Christmas or New Year's gift to students. One particular in which it endeavours to be just is in its recognition of the good as well as the evil of the old religions of Japan. Especially interesting is the testimony it quotes of a Japanese who found himself prepared for Christianity by the training he had previously received in three fundamental principles foreshadowed in the earlier religions: universal brotherhood in Confucianism, the future life in Buddhism, and loyalty in Shintoism.[1]

The introduction to the book was written by Dr. Charles Cuthbert Hall of Union Theological Seminary, with whom the author had formed a close spiritual sympathy. Dr. Hall wrote, among other remarks, "It

[1] Revised edition, p. 171.

is strange that Christians ever should begrudge the acknowledgment of good in non-Christian faiths, when the presence of that good attests the universal work of the Holy Spirit." The manuscript of the book and its introduction fell for censorship into the hand of one who adhered strictly to former theological conceptions of the state of the non-Christian world. He attempted to cut out heretical phrases or sentences, but before he had proceeded far he found the heresy so deeply woven into the texture of the work as to be ineradicable; and for conscience' sake he gave up the task, relinquishing it to one of different view-point who permitted the manuscript to go to print substantially as submitted. And well it was: for this very recognition of God's Spirit working in all lands and all ages was an essential part of the message that my father felt impelled to utter in his little book. To his faith it was a necessary and vital part of God's revelation in His Word, and of consequent importance to all Christians at work in spreading the Gospel, whether at home or abroad.

How this faith affected his work as a missionary he stated most fully in an address given in 1909 to the missionary conference in Kuling, the summer gathering-place for Europeans in the Yangtse valley and Central China. Rev. F. B. Meyer of London was the chief speaker at the conference, conducting each day's devotional sessions and Bible study. In addition, there were lectures by summer residents on subjects of general interest to missionaries. My father, who was spending the summer there with his daughter, Mrs. W. B. Pettus, was asked to speak on "The Bearing of Biblical Criticism on Missions." He accepted the invitation as a call of God to witness to the larger light he himself

had received. A few paragraphs from his address will best summarize the influence of the new view-point on his own missionary evolution:

"We missionaries can put ourselves in deeper sympathy with these peoples of the East by noting how easily and naturally the Old Testament absorbed many religious elements that belonged to other religions and to the surrounding nations. God not only permits, He inspires Israel to gather up from the folk-lore of the older nations around them such legends as can be put to use in the first monotheistic literature of the world. He gives His guiding inspiration so that the best part of that very high moral code of Hammurabi is saved to the world in the name of Israel's God. And as men must have a name for their God, He inspired Moses to take the sacred name 'I AM' from Egypt, and fill it with personality and holy authority.

"This, it seems to me, is one of God's methods of working manifested also in our Christian history, which has manifold traces of what it has gathered from our early European ancestors, as we see in festivals, in customs, in the names of our days and months, in those of our near planets and the distant stars, and very markedly in our religious philosophy and our ideas of common law. And are we not all the richer for being providentially and religiously bound to the past by these fragments of faith that were so precious to our distant ancestors, and for having made them tributary to our larger faith in the one great Father of them and of us?

"Is not this suggestive of how the missionary of God, bearing the accumulated message of the ages, may meet these great historic nations of the East?

God has been in their legends and folk-lore; in their moral systems that have stood for ages; and in that name of profound meaning, 'Heaven,' by which they at times seem almost to touch the personality of the one living God; then is it not ours sympathetically to purify their cosmogony and vitalize their strong moral codes, and enlarge their various names for the Supreme One, by showing them that the one Creator of all things and the Father of all men was in them all, educating the people and preparing them for His divinest revelation through Christ?—So that our message, instead of being foreign and extraterritorial, shall be native to God's great preparatory work here and capable of such rapid naturalization that it shall give a Christian atmosphere to the East, as it is doing in the West.

". . . Do not we missionaries, the vanguard of Christ's Church, need this knowledge if it really helps us to understand better God's ways of educating the race, including these nations of the East? I could not think as I now love to think of God in this populous eastern hemisphere; I could not meet my thoughtful audiences in Japan with the essential message of our religion; I could not face with sympathy the honest doubts of students and teachers; and I may add, I could not meet the anxious questions that an increasing number of young missionaries bring to me in this very different atmosphere of the East, unless I had been led (and it seems to me providential leading for which I often thank God) to study Biblical criticism and related questions enough to feel at home in talking with others about the personal adjustment each one has to make in the light of newly discovered facts.

". . . To sum up in a paragraph the value to me

of Biblical criticism, I do not know of any better way of putting it than to say it helps to make the Gospel truly great. The Gospel is the greatest thing under the skies, and all the knowledge of all the ages, and all the sacrifices of loving hearts, must be made tributary in giving this Gospel its supreme place among the peoples of this hemisphere also. . . . It is because, in my study of how to deliver to thoughtful Japanese the two great messages of Christ—the Fatherhood of God and the Kingdom of Heaven on earth—I find the principles of Biblical criticism help me to separate the essential from the non-essential, the local and temporary from the universal and eternal, that I prize the new methods of Biblical research and gladly commend them to all. It is because they give me a larger Gospel."

It was an ever-enlarging Gospel that he preached up to the end. Late in life he wrote: "I am doing the best preaching I know how, of the great Gospel—the trouble is, it is so great that it is hard to handle it." How he handled it, a few extracts from letters and other writings will show in part.

A Sunday in Tokyo.

"Mrs. DeForest and I went to hear Mr. Ebina. What a fine audience of six hundred, mainly university professors and students! And what a splendid unfolding of the text 'I Am,' making the deepest Buddhist truth of the Great Self (*Taiga*) and the Minor Self (*Shoga*) fairly shine with the Christian light of personality in God, the God of Love! Oh, if we missionaries only knew this royal road of fulfilling rather than

destroying, we should have ten times the power we now have. It makes me feel how small I was twenty-five years ago when I wrote that tract, 'The Evils of Worshiping Dried Wood.'"

October, 1896.

"The recent little Parliament of Religions (gotten up by a Christian, Togawa, with whom I used to work in Osaka), held in Tokyo with Buddhists, Shintoists, Confucianists, and Christians, is laughed at by some, but I rejoice in all such movements. It shows, as the *Christian* says, that Christianity has already won a commanding place in Japanese thought, when high representatives of the old religions consent to meet Christian leaders as their peers. It would have been impossible five or ten years ago, when Buddhist orators were holding public meetings and shouting themselves hoarse over 'Drive out Christianity from Japan!'"

Sendai, January, 1903.

"There is a growing friendliness between Buddhists and Christians that I think will do much good. Some Christian leaders have recently been invited to speak before a Tokyo Buddhist school, and the lectures have been published. One has to be careful to be thoughtful, sympathetic, and much in earnest, when invited to such a place.

"A student—very bright—came to tell me his faith the other day, and said he liked Christianity, but it was only a step towards the deeper Buddhist faith. He said among other things that 'all the paths of a mountain lead to the same top,' which is a pet way out here of saying that all religions lead to salvation and peace. I took him up on that illustration by saying it

didn't correspond to the facts. The facts are that there are two paths that lead in quite different directions—one towards hope and eternal life, the other confessedly tending to pessimism. Men may indeed get a certain grade of comfort and peace out of ethical pessimism; but the path that leads to joy and peace and life, with its optimism, its trust in the infinite Father, is a very different path. I mean to use this illustration hereafter, as it is quite common to hear that 'all religions are good if you really believe them.'"

Sendai, 1903.

"Calls for addresses every day this week but one. The unique one was from a bright Buddhist priest, asking me to speak with him in his own temple with a select audience of twenty or thirty officials, scholars, military men, and students. It was a delicate place to be put into but I felt I had the message needed. So after two Buddhist speeches, I spoke on the two great religious thoughts that control the world of to-day, pantheism and theism. One could have no better attention. One day a college student called to say he happened to be present and was surprised to hear that talk. He spent two hours of earnest questioning such as only a bright Easterner can do. The next day came four teachers, one of whom had been present, and I had another good time under fire—not under opposition, but under religious warmth. . . . One of the daily papers gave a report of this meeting in both Japanese and English. I fancy it was by the priest."

"I preached on 'The Blood of Christ' for the first time in my life; and as the line of thought was novel to me, and worked out for Buddhistic people, I put

much interest in it. The East seems shocked that we teach the blood of Christ as a valuable moral renovator of man. So I went into the cause of the shock, the unreasonableness of it, and the real blessings that come from such a sacrifice. . . . Some Buddhist priests were present; and as I quoted from a letter received from a Buddhist priest sharply criticizing 'salvation by blood,' it must have left its mark on my Buddhist hearers. Then with no time to rest, I had to address some thirty post-office officials and Middle School students. . . . Then I went to preach in English before the missionaries, and as I'd had no time to write a sermon, I gave my morning sermon in English. . . . H. said it made him feel that much of his preaching had been of no use at all, and he wondered how I got hold of Japanese thought so."

Northampton, Mass., October, 1903.

"Speaking at Smith College vespers, I took 'The Old Religions as Schoolmasters to Lead to Christ,' stating that men first worshipped visible objects, with open eyes, like the sun, moon, etc., and then spiritual objects like dead ancestors; and stated that there never would have been a family on earth but for ancestor worship, with which family life began, etc. . . . Professor Wood said he was pleased to have the girls hear that from a missionary."

From a Furlough Sermon, 1908:

"Do not fall into the old error of thinking that the Eastern family is immoral, impure, degraded, and about so bad as can be. There are some such families out there, and also, sad to say, here in our own Christian West.

We all know that lust and licentiousness, if persisted in, will wreck any family line, making criminals out of some members, sending diseases through others, and weakening the line until it disappears. We also know that if a family exists through generations and centuries, it is because of the moral life that bears it on. If, then, we find all through the East family lines that have a history of hundreds, and even thousands, of years of duration, the only open-minded conclusion you and I can arrive at is that they are on the whole moral lines.

"Now God is in those long-lived Eastern families, conserving them by His divine virtues of filial piety, ancestral worship, patience, thrift, temperance, and their wide spirit of mutual sacrifice. While their women and children have no such high place as the blessed teachings of Christ give, we must never forget that there are often splendid women in those homes, and a parental love over the children that deepens and enriches the moral and spiritual life of the family and the community. Nor must we forget that these families, over which God has watched with infinite love, have been richly educated and prepared by ages of training, for the final message of the Kingdom of God in which women and children are, equally with men, children of God.

"Just here I should like to impress upon your minds that so-called ancestor worship is one of the moral forces that has built up these strong family lines. Missionaries of the nineteenth century, as a rule, were thoroughly opposed to ancestor worship as a violation of God's commands, and as the greatest obstacle to the acceptance of Christianity. But a great change is taking place in our thoughts about it. We see that

worship does not always have the high meaning we give it in the Christian religion. We have hero worship, and it is one of the best forces that build up character and patriotism. Moreover, we tend to a kind of worship of all whom we love. For myself, I have long believed ancestor worship is one of the best of preparations for the worship of the one great Ancestor of all men, and one of the strongest of moral bonds in the life and the progress of non-Christian peoples.

"Now when such families come in contact with the Gospel of the Kingdom, and learn what Christ can do, far beyond what Confucius has done, they open their homes to all that Christ can bless them with. Here is one illustration:

"A young physician married into a family where the members had all become Christian. He therefore became a Christian, and made his house a preaching-place. Shortly after the marriage, to the grief and horror of the bride, it appeared that her husband had the dreaded disease of leprosy. She fled back to her own home, saying she could never live as the wife of a leper. But her elder brother said to her, 'You are now a Christian. He is a Christian. It is hard, but if Christ has laid this burden on you, is it right to run away from it?'

"That brought out her splendid spirit of sacrifice, and she and Christ went back to her stricken husband. And for fifteen years, while I never saw so repulsive and terrible a case of leprosy, that devoted wife, ever smiling and joyous, stayed by her husband's side, his blessed comfort until the day of his release. She made, in spite of shocking conditions, a real little Kingdom of Heaven in her home."

From an Address at the Annual Meeting of the American Board at Manchester, N. H., 1903.

"*The Religious Situation in Japan.*—Within one generation the traditional religions have been wonderfully modified by contact with the West. The grosser forms of idolatry and superstition that were visible on every hand thirty years ago have largely disappeared from sight. One of the significant movements of the times is the recent action of the central shrine of Shintoism at Ise,—the sacred seat of the worship of the divine founders of the empire,—where those in authority have announced that their organization no longer claims to be a religious body, but is an association for the preservation of national traditions. Other Shinto sects are bitter against this action; but it seems to say that as Shintoism never can become a universal religion, it is better to drop any claim to rank as such, and become simply a cult limited to the nation.

"Buddhism has undergone marked changes for the better. . . . 'Christianity has been an immense blessing to us,' said an earnest Buddhist priest to me not long ago. History shows that men everywhere give up their inherited religious traditions with great difficulty. It is the glory of Japan that though at first Buddhist priests were bitter against Christianity, they now freely recognize that they themselves were intruders a thousand years ago, and that they gained their place of influence simply because they supplied a religious want that Shintoism could not satisfy. They are seeing with open eyes that Christianity has elements of truth that Buddhism never had, and that the only fair way is to embody these in their own great religion. Buddhist priests are among the best purchasers of Bibles

and Christian literature. Buddhist schools of learning have in many cases courses of lectures on Christianity, and even regular study of the New Testament. You rejoice over one Buddhist priest that becomes a Christian; but this wide transformation of Buddhism is of far greater significance."

From a furlough sermon, 1908: "The Coming Kingdom in the East."

(*The Story of Honma Shumpei*)

"If God has always been in the East, establishing the beginnings of His Kingdom in the hearts and homes and national life of those peoples, we shall expect wonderful transformation of character and wide and most hopeful results whenever the Gospel of His Kingdom is presented to them in all its greatness and simplicity, not hampered by the addition of our Western creeds, theologies, and denominational forms. Let me tell what I have seen of the splendid power of the Kingdom when it takes full possession of a single individual.

"Twenty years ago there was a young carpenter in Sendai, with no special education, of a deeply religious nature, but hating Christianity as an enemy of his country. One of my tracts on 'How to Choose a Life-work' fell into his hands; after reading it, he burned it in anger, very likely with the wish that its author might be burned too. Something, however, must have gripped his mind, for later on in Tokyo, as he was accidentally passing a Christian chapel, he stepped in and heard a message from a Japanese preacher that his sincere soul could not hate. It aroused a desire to read again the tract that he had burnt, and he searched the bookstores of Tokyo until he found a copy. He began to see that the religion he had so bitterly hated might

be just the thing that would satisfy the deepest longings of his soul. In short, Christ captured him, body and soul. His mind, hitherto cramped with prejudice and ignorance, opened in every direction with visions of what he could do for Christ and His Kingdom. He was engaged as a workman on the new palace of the Crown Prince; yet that delightful work did not prevent him from giving his best thought and prayers to the saving of one of the independent churches of the capital that almost tumbled over in the reaction of fifteen years ago. He saved it; and it is now a church not merely of national power, but of international influence.

"He was sent south to examine marble quarries and to search for some fine qualities of marble for the new palace. He went over the hills and searched in vain: nothing but poor stuff could be found. Then, since his heart was always filled with God, he very naturally kneeled down on one of the hills to ask his Father why He had sent him there and what He would have him do in that place. And suddenly—I hardly venture to tell it, lest you disbelieve this marvellous story—an earthquake violently shook the hill and split it close by him. Now in Japan when an earthquake comes along, no matter whether a man be eating, sleeping, or praying, he gets up with a start; by that time, generally, the earthquake is over. My friend jumped to his feet, took one look into the narrow chasm, and with joy again fell on his knees and thanked God for the marble veins revealed in the depths below—the good marble, worthy of a place in the palace of the Crown Prince.

"If that be a miracle, then we must confess that greater miracles followed the life of this Christ-filled man. For he bought the quarry and built his work-

shed at the foot of the hill, and on the side of his workshop a rough chapel, where every morning he prayed with his workmen, and every Sunday preached to all whom he could gather. It was not long before he wrote me to come and baptize a dozen of his labourers,—who, by the way, were men of low class and ex-convicts, people with whom ordinary employers would have little or nothing to do; but Homma, with his great heart, took these undesirable people right into his own home, ate with them, perpetually talked with them and the neighbours, in his earnest and winning way, about Christ and His Kingdom, and slept with them as members of his own family. Every one he met was impressed with this unique personality. People began to come nights to talk with him,—workmen, school-teachers, local officials, policemen; and night after night these people would be held until the dawn of the day, charmed by the cordiality and sincerity of this young man, whose great eyes looked so lovingly into their faces and even into their hearts. Twelve miles away was Yamaguchi, a city in which were missionaries and churches doing a good work; yet every Saturday night a number of students from that city would cross the mountain range on foot and spend Sunday in Homma's home, where they heard the Gospel of Christ as no missionary nor pastor in that large city could tell it.

"Now here is a question I wish to put to you,—Homma's answer to it is surely a larger miracle than the earthquake's work in revealing the good marble. If a desperate man should seize a knife, and with swift stroke stab your wife right before your face, what would *you* do? We of Anglo-Saxon lineage, educated

into our rights, especially the right of self-defense, would have seized the first thing at hand and dashed his brains out—so little of the real Christ-heart have we. But Homma, catching his bleeding wife in his arms, instantly and naturally forgave the would-be murderer. 'Brother, Christ would not have done so:' —this was the strongest rebuke that came from this great-hearted, this Christ-hearted man. Before the ex-convict could beg forgiveness, both husband and wife—she with a three-inch gash that had almost been fatal—spoke such a winning pardon that the knife fell from the convict's hand, and he fell on his face in an agony of remorse, bewailing his wretched moral collapse.

"Only two days after this, when I ate and slept with those people and on the following morning was privileged to baptize a band of seventeen, composed of students, ex-convicts, and low-class workmen, this man, who had attempted the life of his benefactress, read the Scriptures and offered the opening prayer of the service. Talk about miracles! That husband and wife, who had learned so much of Christ that it was natural to forgive a horrible crime before they were asked, saved that offending brother. The police quickly heard of the murderous act, and hurried to arrest again the man who had served out one long term in prison and whose new crime showed him to be unfit for freedom in society. Homma said to the police: 'If you arrest this man, he will surely go to irrevocable ruin. Leave him with me, and I will save him.'

"In short, here is a young man so well prepared by the religions of his ancestors—and we must not overlook this providential preparation—that when the Gospel of the Kingdom of God took possession of him,

when Christ became his real life and passion, he could do those 'greater things' that Christ foretold would be done. . . . Homma's pardon brought his enemy to instant and absolute repentance, and not only saved him, but made him a little saviour of others, as this quotation from Homma's loving letter shows: 'The dear boy who wounded my wife repented of his conduct. He has organized an association for protecting ex-convicts in Osaka and is working very bravely and gloriously. I am very thankful that all works done in accordance with the command of the Lord prove excellent materials for the establishment of the Kingdom.'

"Do you see?—this is the grand purpose of this Japanese friend of mine: To establish the Kingdom of God. Here is one individual whom Christ has found and filled with Himself. What he wants with all his heart is to Christianize his marble-works and make them a part of the Kingdom of God; then to Christianize his whole neighbourhood. Said he with a sigh, 'I've been here three years—as long as Christ preached on earth—and I've done almost nothing. But with God's help in the next three years I'll see this whole village brought to Christ.' . . .

"I take so much time in telling this story, to show what the relation of one God-filled man is to the coming Kingdom in the East. . . . And there are scores of such men and women there, individuals whose power for Christ is manifested in all varieties of ways, unlimited by any church and unfettered by any creed, who are making the Kingdom of God come so that Christian standards are recognized far outside of churches, so that a Christian atmosphere is being created for an empire of fifty millions."

VIII

From the National to the International

"For mankind are one in spirit,
And an instinct bears along,
Round the earth's electric circle,
The swift flash of right and wrong;
Whether conscious or unconscious,
Yet humanity's vast frame
Through its ocean-sundered fibres
Feels the gush of joy or shame.
In the gain or loss of one race
All the rest have equal claim."

—*James Russell Lowell.*

VIII

FROM THE NATIONAL TO THE INTERNATIONAL

IT remains to trace the way in which the expanding message enlarged the sphere of the missionary's activities during the last fifteen years of his life.

The treaties revised in 1894 did not go into effect until July, 1899. In the meantime, many were the practical questions arising in the popular mind with reference to the incoming conditions of "mixed residence"—a term used to denote the free residence of foreigners in any part of Japan, without the requirement of passports and under the jurisdiction of the Japanese civil authorities. The press discussed the subject from time to time, but generally from a local viewpoint, resulting in one-sided opinions. Thus in 1897, to quote my father's account, "it occurred to me to try the subject on a young men's society where I was invited to speak. What they needed was to see it in the light of international law instead of merely national ideas. And as this led easily to the great blessings Christianity has been to our whole Western civilization, I had a fine chance to deliver an apologetic for Christianity. It took so well that I was asked to repeat it three times, and then to publish it for distribution. . . . It was a new sign to see a city councillor, heads of villages, leading physicians, school-teachers, officials,

students, etc., in my audiences; and I never enjoyed personal talks more. One young man of thirty, whom I met six months ago, had told me it was impossible to believe in the existence of God. He was baptized this time. Another, who had studied law in Tokyo, had said indifferently, 'Oh, Christianity is pretty good in its moral teachings, but such superstitions as belief in God and in a future life had better be left out!' He opened his house to a preaching service and got over fifty of the leading people to hear us, and has just joined the Christians in a request for an evangelist."

The publication of this address on "Mixed Residence" as a tract was most timely. The first addition of three thousand copies was sold out in two weeks; summaries or reviews of it were widely circulated in the newspapers, and it was said to have gone even into the palace. In a tour to Kyushu shortly afterwards, the most frequent method of introducing the speaker to his audiences there was as "the only foreigner who has written on the problem that we are all interested in—mixed residence." The tract explained in a popular way how it had come about that Japan was the first non-Christian nation with which Western nations had been willing to make treaties of equality; how nevertheless, on account of differences in language, customs, and thought, more or less friction might follow the radically changed conditions that these treaties would bring about; how Japanese were mistaken in thinking that they understood the West, inasmuch as they had studied mainly its material civilization, to the neglect of the spiritual forces from which that civilization had sprung, and how, therefore, a knowledge of Christianity on the part of the Japanese was essential to the happy

COVER OF TRACT ON "MIXED RESIDENCE"

A foreigner and a Japanese exchanging cordial greetings before a gate decorated with New Year symbols

outworking of the new political and social conditions. The necessity of this knowledge was further emphasized in a tract on "Modern Civilization and Christianity," which likewise had an unusual sale.

The new political and social conditions worked themselves out in Sendai with phenomenal success—a success that has helped largely in creating in that city one of the most favourable environments for Christianity that can be found in Japan to-day. In tracing the steps of this success, I would not give undue prominence to the part my father had in it. As the oldest American resident and at times chairman of the foreign community, he naturally took a leading part in this development. But with a missionary community numbering from thirty to forty people, it involved working together, and without the noble coöperation of Dr. and Mrs. Schneder, and others who saw the vital relation of the environment to the work, the results would have been impossible.

In the first place, a year before the treaties went into effect, some prominent citizens proposed a union social meeting of Japanese and foreigners for the purpose of getting better acquainted. They felt that the missionaries contented themselves with intercourse with Christians or inquirers after Christianity, whereas the non-Christians desired a better opportunity of social exchanges. At my father's suggestion, the foreigners, instead of being the invited guests of the occasion, were included with the Japanese as "originators" of the meeting, and invitations were sent out in the name of a joint committee. The feast,—this time on Japanese initiative,—was without *geisha* and *sake*, and thus demonstrated that these features were not social necessities.

Another step forward came through the visit of the United States minister, Colonel A. E. Buck. Colonel Buck was a man of noble Christian statesmanship, and one who welcomed missionaries as cordially as any other class of Americans to both the social and the official life of the legation. My father was one of the many who enjoyed his friendship; and when my father invited him to visit Sendai, saying that as yet no United States minister nor consul had paid a visit to the groups of American missionaries living outside the open ports, Minister Buck's reply was, "Then I will; as citizens of our Republic they are worthy of recognition." So he visited Sendai as the guest of the missionaries; and when approached by the mayor and other prominent Japanese gentlemen with an invitation to a feast, his courteous reply that he should be delighted to accept if it did not interfere with the plans of his hosts the missionaries, at once gave the latter a standing they had never had before.

They began to need to give more time to the formalities of social life in the higher circles of the city. Farewell receptions to retiring governors and welcomes to incoming ones; attentions shown by the Japanese to American visitors, such as Dr. F. E. Clark and Dr. D. S. Jordan; a memorial service for President McKinley,—such were some of the occasions that brought the two nationalities together. But not all at once. "Aside from formal congratulatory dinners six months ago," wrote my father early in 1900, "there is no marked drawing together of Japanese and foreigners. I think they see that political equality makes even more marked the social inequality. Moral standards are different." Moral standards were indeed being

much discussed throughout the nation. The press had been beating out what one Japanese leader of thought had termed the "one unassimilatable element" in Christianity.

"The conservatives have at last come out of their shell," wrote my father, "and say flatly that Christianity, being a religion of strict monogamy, will surely imperil the imperial line, and therefore should be opposed and discouraged in every possible way. . . . And what better thing could we ask for than to have this question raised at once? The best men of Japan will, if pushed, openly side with the Christian standards, on the ground that Japan will never be able to escape from the charge of inferiority and semi-barbarism unless this stand be taken. The deeper moral conscience of the nation that is being evolved sides with us."

The marriage of the Crown Prince in 1900 and his establishment of a strictly monogamous household was a sufficient object lesson to the authors of these patriotic protests. That a national system of morals, or a national religion peculiar to the Japanese could not stand the test of international intercourse, was coming to be seen. At this juncture two new tracts of my father's, on "The Japanese Family,"[1] and "Universal Religion," had a hearty reception. The withdrawal of Pure Shintoism, as represented by the Ise shrine, from the claim to be a religion,[2] soon marked the progress of thought in this same direction of universality in human fundamentals.

The next social step in Sendai was a large garden party, in which the missionaries were invited to unite. This time Japanese ladies were present with their hus-

[1] P. 217. [2] P. 250c.

bands. The Japanese had excluded from the list of invitations households that contained concubines; and thus, as a city editor said, the occasion marked an era in social and moral movements of the city.

Space forbids mention of all the other occasions that in the next ten years drew the Japanese and the foreign residents of Sendai together, but a few special incidents demand a place. When Dr. Charles Cuthbert Hall, Barrows lecturer for India, was lecturing in Japan also and was expected in Sendai, the natural first thought was that the arrangements for his lectures should be made by the missionaries and the churches of the city. My father felt, however, that if Dr. Hall were the guest of the churches his message would meet mainly the Christians; whereas if a non-Christian committee could be organized that would take the matter up in earnest and make the necessary arrangements, a much larger audience would be reached. He therefore suggested this plan to the mayor, who eagerly acted on the suggestion and formed a committee of prominent citizens to take Dr. Hall's program in charge. The result was, to state the interesting reverse of the ordinary situation, "the non-Christian citizens invited the native and foreign Christian representatives to hear these Christian lectures" in the hall of the government college, that had been fitted up with electric lights for the occasion. Two thousand tickets were issued; the moral value of the lectures was felt alike by Buddhists and Christians; and leading people of the city did all in their power to entertain Dr. Hall and to show their appreciation of his services. As he sailed for America, Dr. Hall wrote: "Nothing in Japan has approached the result at Sendai. I am amazed, as I think it all

over, by the splendid open-mindedness towards Christianity exhibited by the Sendai officials and army officers. And I love to remember the presence of the Japanese ladies in everything, and the grace and dignity of their demeanour. I thank God for this experience." Again later he thus expressed his sense of the value of the atmosphere that had been created in Sendai, by saying that that city represented "that which is best and highest in the vocation of the twentieth century missionary."

The outbreak of the war with Russia was one more occasion for the increase of friendly relations. When the city gave its farewell reception for the officers of the Sendai Division leaving for the front, the foreigners were included among the hosts, the military men being the only guests. "I wanted to go," wrote my father, "especially to see the moral level of such an occasion. I attended a Loyal Legion banquet in New York last fall where five hundred of our civil war officers feasted, and I delighted in the real spiritual undertone that prevailed. Here too was a deep moral feeling of responsibility."

Missionaries joined the Japan Red Cross Society, and the women among them enrolled themselves in the Volunteer Nurses' Association, aiding in meeting wounded soldiers from the front, and visiting them in the military hospitals with gifts of flowers, books, tracts, and other comforts for mind or body; Christian talks and Christian singing were also permitted from time to time. Such of the Christian workers as could take up work for soldiers found it rich in its seed-sowing possibilities, not only because it reached the soldiers themselves, but also for the association that it gave

with the ladies of Sendai, who were ungrudgingly giving themselves to patriotic service for soldiers. So cordial did the feeling towards America become in Sendai that when Dr. Schneder returned to America on furlough in 1905, some leading citizens sent by him a handsome Japanese sword to President Roosevelt, who expressed due appreciation of this unexpected token of international friendship.

On the occasion of the *entente* between the United States and Japan, as expressed in the open letters of Secretary Root and Baron Takahira in 1908, the American residents were invited as guests of the city to a gathering in celebration of the event. Representatives of every department of the city life participated in this gathering, and the mayor exchanged congratulatory telegrams with the United States ambassador, Mr. O'Brien. An address in response to the addresses of the governor and the mayor was made by my father, and Dr. Schneder led the audience in *Banzai* for the Emperor of Japan. The Americans in turn took the occasion of President Taft's inauguration in 1909 to invite a hundred of their Japanese hosts to a dinner in the hall of the Baptist Girls' School, which was decorated for the evening with the sparrows and bamboo of the coat-of-arms, or crest, of the feudal lord of Sendai. The after-dinner speeches of cordial understanding were no less genuine and significant because Sendai was getting used to that sort of thing. It had become oriented to a sense of international good-will and fellowship: it was beginning to understand what the brotherhood of man might mean in overcoming racial and religious differences.

To retrace our steps a little, however, the war of-

IN THE MILITARY HOSPITAL AT LIAOYANG, MANCHURIA

fered my father a far broader field than Sendai for the preaching of the Kingdom of God and the social conditions of peace, liberty, and love that are to characterize it. Soon after the outbreak of the conflict, on a tour he was given an opportunity to speak extemporaneously on "How Americans Regard This War."

"I happened to be fairly alive on this subject," he writes, "and told them that since Japan had so heartily adopted those free institutions that our ancestors had fought for and that we prized so much, we could not but deeply sympathize with her against the despotism and repeated cruelties and untruthful diplomacy of Russia. And as the Japanese are most open-minded towards all friendly criticism, I told them frankly that now the eyes of all the world are on them and every defect stands out in white light. Therefore every one should do all that is possible to remove the two national stains of lack of commercial morality and the evil reputation of their women in all the open ports of the East. It is a splendid characteristic of this people," he added, "that they hate flattery and love the criticisms of one whom they regard as a friend."

The first thoughts of this impromptu address were worked over into a tract, "Why America Sympathizes with Japan." The gist of it is in the following paragraph from the English version:

"It is because Japan stands for those great liberties of constitutional government, of universal education, of equal justice, of religious faith, that we are attracted to her in this crisis. It is because her international intercourse has been honourable. We feel that the battle Japan is now fighting is for humanity. If Russia should win the victory, all these precious liberties

would be lost in the East and the progress of the whole world set back. If Japan wins, the light of political and religious liberty will flood the whole East, and will aid the salvation of China and also the final reformation of Russia. As a missionary of Jesus Christ," he added in closing, "I deeply regret that there should ever be war between two nations. . . . The Christian principle is for universal peace and true brotherhood. But when a nation tries by injustice and tyranny to prevent the good of the world, it is right and noble to resist, and to pray that God will defeat all injustice and inhumanity."

This tract seemed to meet the spirit of the hour. "If it serves to elevate the moral purpose of the war," said the writer, "or if it is only an educator as to the political and religious differences of the two nations at war, it will have paid for the morning or two it took to write it." It was reproduced in China and the United States; it had an extensive circulation in Japan, an introduction by General Miyoshi having added to its favour; and it followed its predecessor on "Mixed Residence" into the palace. One or two distinguished gentlemen in Sendai took enough interest to ask Admiral Ito for a commendation of it, to be published in the second edition. This was granted, and a thousand copies each were presented by the author to the army and the navy.

Through the offices of the United States legation, he was registered early in the war as war correspondent for the New York *Independent*, which had cabled a request to him for such service. During the first year of the war, he wrote for that magazine sketches of war conditions or war heroes as seen from the Japan point

of view. But in 1905 came the opportunity to go to Manchuria, the field of battle. The Young Men's Christian Association had been permitted to open Christian work among the soldiers at three stations in Manchuria. Mr. Ransford S. Miller, later of the Oriental Bureau of the State Department at Washington, was then interpreter to the American Legation at Tokyo. He had long had helpful relations with the Young Men's Christian Association in Japan, and was a member of its advisory committee. Being a warm personal friend of my father's, he secured for him the opportunity of visiting the seat of war to give addresses to soldiers at the various Young Men's Christian Association headquarters. My father's long-standing admiration for the work of the Young Men's Christian Association in Japan made this chance to join forces with them doubly grateful. His office of war correspondent gave him additional opportunities of seeing conditions at the front. Further, his acquaintance with many officers and soldiers from Sendai made easier the access to them in Manchuria.

Before starting for his six weeks in Manchuria, he was granted interviews with Viscount Terauchi, Minister of War, and Premier Katsura, who on his own initiative furnished him with letters of introduction to all the commanding generals at the front—"except Kuropatkin."

At Dalny he was cordially received by his Sendai friend, General Nishi, Military Administrator of the Liaotung Peninsula, who put at his disposal for two nights the large Chinese theatre in the city. There he delivered his first addresses to the soldiers, on "War and Religion," and "The American Spirit." These

were afterwards printed as tracts and distributed in military hospitals both in Manchuria and in Japan. In order to facilitate his movements in Manchuria, General Nishi gave him in his passport the temporary rank of a *sakwan*, or "field officer," making him virtually the guest of the army; or, as General McArthur stated it to him at a lunch of the American attachés in Mukden, "You are now the guest of H. I. M. the Emperor of Japan. For he provides from his private purse the expenses of all the foreign military attachés in the army, the Diet having failed to make any appropriation for such a purpose." General Nishi also gave him permission to visit all the battle-fields and to photograph freely, excepting general views that involved fortifications.

These privileges allowed him to go farther than the Young Men's Christian Association centres; thus his visits to hospitals and his addresses to soldiers were not limited to the places of his original expectation. At Mukden he was further given the liberal permission to go forward to the firing line, and to remain with the army as long as he desired; but the weariness of the unusual life and the excitement and ardour of his work had told on his health; and counting discretion the greater part of valour, he turned east to Antung and returned to Japan by way of the Korean ports. I quote from his report of "What I Found in Manchuria," in the *Missionary Review of the World*, as his best summary of the experiences and impressions of those weeks.

"I found the army in dead earnest over the immense work before them. They had already fought twenty great battles, every one a grand victory; but there was

not a particle of 'swelled head,' nor any boasting of power, nor easy talk of future victories. The men were serious. The last battle alone (Mukden) had cost them fifty-seven thousand killed and wounded, and all southern trains, sometimes seventy cars behind one engine, were loaded with the sick and wounded. The hospitals were more than full. . . . There were no drunken feasts, no *geisha* girls, no gambling, no demoralizing loafing after the victories, but ceaseless preparation for the next battle. I heard of instances of looting and violence by a few of the soldiers, but they were so rare that I can only conclude there never was a large army on foreign soil that behaved so well as this Japanese army of half a million men. To be sure, I did not see the real army—that was way above Mukden; but in the rear of an advancing army you can easily hear things if there is anything to be told. And judging from what I saw, . . . I am glad to tell the people of America that the Japanese army is one of the morally cleanest and most orderly that ever existed in war times.

"Here I must mention the universal spirit of kindness towards the Russians. I saw thousands of Russian prisoners, both well and wounded, and I confess it was a revelation to me of the kindness of the Japanese heart to see how they treated these men. . . . Not even once did I see a contemptuous look towards the captives. On the contrary, I saw officers with kindest of looks unload all their cigarettes and hardtack on to these prisoners—not officers, mind you, but the ignorant, dirty privates. . . .

"I found 'hell'—there is no other word for war in some of its aspects. I stood on trenches around Port

Arthur where the skulls and limbs and bodies of mingled Japanese and Russians were visible, piled on top of one another in layers. I saw the 'tiger-traps,' covered with barbed wire, where men had charged with bayonets, fighting, killing like devils, until the tiger-trap holes were literally filled with corpses. . . . The wounded were left to die, or to be stabbed to death by some barbarian hand. I saw men with eyes shot out, with a jaw shot off, with arms and legs gone, men whose faces were drawn in torture, who would to-morrow be in the morgue. I saw places where villages had been, and where now is one extended graveyard. It is as General Sherman said: 'War is hell.'

"But I found heaven also. On that little peninsula called Liaotung, God is working out some of the greatest problems that concern the salvation of the East, and that bear upon a far better mutual understanding of the East and the West. In the progress and education of the human race God has used war to deepen the spirit of righteousness, to overthrow wide iniquity and rotten governments, to give liberty to the peoples of the earth. War is one of the terrible things that bring men to their knees in dependence on a righteous God. The sword is not all bad: it is good when 'bathed in heaven' and drawn only for righteousness' sake.

"I think I never had a deeper impression of the presence of God working for the overthrow of despotism, for the awakening of these Eastern nations, for the essential brotherhood of man, than I had on approaching this little piece of earth, where such vast problems are being solved in floods of blood and pain. We have

the blessings we now enjoy because of the sword of our ancestors and the blood they shed. So it is here. Nothing will move the hearts of the Russian people as this useless war, waged in the interests of a despotic government, backed by a despotic church. Nothing will so arouse the millions of China as the sight of Japan fighting, not only for its own existence, but also for the integrity of China. God is indeed here *shaking the nations.* And out of this struggle is coming liberty for Russia, safety and progress for China, a more rapid extension of Christian thought and life through Japan, and a better international law for the world."

After his return to Japan, there was a new note of courage and triumph in his preaching of the coming Kingdom of God. He had seen as never before how God can work through the strife and horror of war to bring about His great designs. Such topics as "Manchuria with God," and "The Fatherhood of God, as applied to the society and world of this age," were among those used by him to bring out the old truths with a new emphasis. "I never felt that I had such a message before," he wrote, "and Japan is now ripe for it."

The next call for international work came to him in America, when he returned on his third furlough in the spring of 1907. He took the route by India and Marseilles, and lingered the good part of a month in France and England. The glimpses from Hongkong to Egypt of England's colonial policy, and of the power and blessing of her influence, were supplemented by voyage reading that further enlarged his knowledge of the way the two great hemispheres were coming together. It was also from the point of view of race

progress that France and England interested him most. "What impresses me in France," he wrote back to the Japan mission, "is the contest between a belated church and a progressive government, and the church is badly left. England seems to me to be a wonderfully Christian nation, but the priestly side of things is being overhauled by the prophetic side."

The autumn before leaving Japan, desirous of having for his American addresses a wide basis of information about the Christianization of Japan, including all helpful influences outside of direct Christian work, he had spent a week with Mr. Miller at the United States Embassy (which had replaced the former legation); with the latter's help he got into touch with some of the leading men of the capital, learning from them how Christianity was indirectly, as well as directly, influencing the nation through the national leaders. "It was rich—this last week's education in your university," he wrote back to his host: "and it will colour much of my next year's work in the United States."

Rumours of anti-Japanese feeling in America had reached him in Japan; but on his arrival in the United States he found the wideness and the intensity of this feeling far beyond his expectation. Especially persistent and prevalent was the rumour of Japan's intention to wage war against the United States. This misapprehension he made it his mission, as far as in him lay, to correct. With his knowledge of Japan's history, of her present movements, and of the spirit of her leaders, he was able to speak authoritatively of her dislike for war and of the reality of her friendship for the United States. This he did not only from the pul

pits where he was asked to preach, but to a wider audience through the press. A calm statement by him of the reasons that made war with Japan improbable was published in the *Congregationalist* under the title, "American Misunderstandings of Japan;" and through the action of a public-spirited citizen, this was reprinted in pamphlet form, circulated in the national congress at Washington, and sent to every main library in the United States, as well as in quantity to every United States battle-ship going to the Pacific.

Some months later, in 1908, while in Hartford for his series of lectures at the Theological Seminary, he heard an address under the auspices of the city Young Men's Christian Association by Congressman R. P. Hobson on "America's Mighty Mission," the mission of peace—to preserve which it would be necessary to be prepared for war with Japan. Of this nation the speaker declared that she had had the "war habit for more than eight hundred years"; and that "it is inevitable that as Japanese emerge from wars of their own, they engage in wars with other countries." The next morning my father wrote home:

"Last night heard Hobson with astonishment and indignation. Couldn't get to sleep for a while, and had I my materials here, I should have rushed into print against this agitator and breeder of ill-will. . . . I went to Young Men's Christian Association and have just had a long talk with the secretary that introduced Hobson. I told him that Young Men's Christian Association is the greatest Christian work in Japan, but when Hobson's speeches under auspices of Young Men's Christian Association are published in Tokyo, as surely they will be, the stock of Young Men's Christian As-

sociation will fall tremendously in all the East. The secretary was astonished at this international significance, and owned he had been troubled over what Hartford would do about it, but hadn't thought of Tokyo. So he's going to write Mott & Co., repudiating the lecture, and ask him to write to Tokyo repudiating it, so as to have that on tap in case the papers there come out. . . . 5 P. M.—My morning's work paid. The secretary comes out in the *Times* disclaiming any responsibility for Hobson's views."

On returning to his home base and his books and papers, my father launched a vigorous protest in "An Open Letter to Hobson" in the *Hartford Courant*, exposing the false basis of history and diplomacy on which the congressman's statements about Japan were founded, and demonstrating the non-existence of war probabilities between Japan and the United States by quoting declarations from leaders of both nations. A closing paragraph from this missile summarizes its principal arguments:

"For the sake of Japan, whose people I respect and love, and whose spirit I believe will bring generous help to the world in the peaceful solution of the greatest of all twentieth century problems—the coming together of the East and the West—I openly affirm that your statements about the war habit of the Japanese and their war designs on our Republic have no better foundation than that furnished by your ignorance of history and of diplomatic usages between governments. And for the sake of the religion that I believe is the greatest force that will bind the race of man, north, south, east, and west, in one abiding brotherhood, I must protest against your using Christian platforms

and quoting Christian Scripture while poisoning the minds of your hearers against a people whose friendship the millions of this land prize."

The immediate result of this letter in Hartford was the holding of a citizens' meeting, which my father was invited to address. The meeting was of a purely constructive nature, and no mention was made of the man who had started the train of thought in Hartford; but on the motion of President Mackenzie of the Seminary, the assembly passed by a unanimous rising vote a resolution of friendship, protesting "against the widespread and systematic efforts that have been made by some journals and individuals to foment distrust and enmity between two friendly nations," and further branding as "malicious and unwarrantable all the statements which have tended to throw suspicion upon the integrity of the governments of both our own nation and Japan." These resolutions were transmitted by order of the meeting to the Japanese ambassador at Washington.

Moreover, outside of Hartford, the "Open Letter" met a reception that proved its timeliness. The American Peace Society reproduced it with an account of the Hartford meeting under the title of "The Truth About Japan," printing it not only in its organ, *The Advocate of Peace*, but also as a broadside, which it sent to every important newspaper in the United States.

This society further printed as a booklet an address given by him at a Saturday luncheon of the Twentieth Century Club in Boston, on "Is Japan a Menace to the United States?"—in which he at once brands his subject as an "unspeakable question." He reviews the usual charges against Japanese character—commercial

dishonesty, immorality, brutality (in Korea), and secret plotting against the United States—and shows that whatever truth there is in these, they are not a menace to the United States; he then demonstrates that the greatest barrier to peaceful intercourse between the two nations is the barrier of language. This barrier, he says, the Japanese are doing their best to break down on their side, as they have now in commercial, journalistic, educational, and diplomatic circles a large body of specialists in the histories and languages of the West, and are thus able to interpret the West to their people as it is revealed in its press and present-day civilization.

"There is no other way to secure hundreds of competent mediators between the East and the West than for us to do as Japan has so splendidly done," was his closing appeal. "We should send our gifted graduates to the East for the one purpose of becoming specialists in every department of Eastern life. They cannot go of themselves, therefore our universities should have three-year scholarships that would enable young men on their return from the East to become journalists, ministers, and business men capable of interpreting the East to our chambers of commerce, our churches, and readers of the daily press. The government and our numerous universities and our expanding commerce owe it to the people of this great republic that they be not again stampeded by a sensational and semi-ignorant press as they were last year. The churches by their missionaries are doing their part; but for the peaceful coming together of the millions of the East with the millions of the West in mutual respect and on lines of brotherhood, the government and our universities, and even

our chambers of commerce, should as soon as possible give a boom to this greatly needed movement. . . . As long as we are content with our ignorance of the East, the jingo influences of the whole world will have their largest successes on our soil."

This appeal for Americans to study the East voiced what was to his mind an increasing necessity of the times. On furlough, both through the press and in interviews with university presidents, he advocated the plan of oriental fellowships for American students. The steadily growing number of Japanese chairs or lectureships in American universities is a development along the lines of constructive peace work as he saw it; as is also the recent reorganization of the Japanese Language School in Tokyo on the joint initiative of the Japan Peace Society and the American Peace Society of Japan, which have thus provided efficient means of instruction in Japanese for would-be students from the West.

After returning to Japan, he further emphasized the need of American students of the East by a pamphlet for the American Association for International Conciliation, on "American Ignorance of Oriental Languages." In this the argument of the other pamphlet is elaborated with illustration and quotation, and adds the testimony of two later events,—one the cordial welcome and entertainment accorded the American battle-ships under Admiral Sperry, on their peaceful visit to Japan in 1908; the other, the similarly cordial treatment of the party of commercial commissioners from the Pacific coast that same year. In each case the advantages to be gained by a knowledge of both languages were heavily on the side of the hosts.

Such international visits as these, especially that of the commercial commissioners, were to his mind of great importance as means of mutual information; and with joy he quotes the report of the commissioners, issued on their return to America: "Before visiting the Empire of Japan, none of us had the slightest conception of the sentiments which the people of that country bear to our people. . . . The people of the United States ought to be proud of the friends that they have in the Far East." This was an illustration of how mutual knowledge would breed sympathy between the races, a fact that he had realized afresh on furlough, when the welcome given his articles and addresses had shown that the heart of America was still true to its historic friendship with Japan, and that the misunderstandings about that nation came chiefly from the lack of reliable information. "On five different occasions," he wrote, "I tested this with large representative audiences in different cities, every one of which unanimously passed the most cordial resolutions of unbroken friendship for Japan."

On his return to Sendai, he was given a warm reception by citizens of every class, to whom his work in defense and interpretation of Japan had become known through the press. Said one editorial, "To our mind his work was worth more than Sperry's sixteen battle-ships in cementing the friendship [between Japan and America], and in this sense we extend to Dr. DeForest, our new national benefactor, warm welcome hands."

Soon afterwards, in November, 1908, he was decorated by the Emperor of Japan with the Fourth Order of the Rising Sun. The official reasons given were his

J. H. DE FOREST IN 1908

Showing order of the Rising Sun and Loyal Legion Badge

work for soldiers during the Russo-Japanese War, and his relief work during the famine of 1906; but coming as it did on the heels of his arduous American campaign, the decoration seemed to imply official acknowledgment of that also. His account of the conferring of the decoration runs thus in a family letter: "It is to be worn only with swallow-tail, and the button only with frock coat. I was ordered to appear at the governor's office in frock coat, and, to make sure, I wore my tall hat too. The chief of police was present. He took me before the Imperial Shrine and tried to put the button in my coat; but as it was a new coat, bought just as I left Boston, the show buttonhole had never been cut. So he called for needle and thread and was going into the tailor business, when I drew my knife and soon had a hole big enough for any decoration."

Upon the exhilaration of receiving this national honour, there followed the reaction of a temperament sensitive to others' thought of him,—to the ascription to him of worldly motives in his work for international peace, to the suspicion that he had left his first love for direct and intensive Christian work. It was a friend indeed that wrote him: "As for your fear that 'his decoration killed his Christianity'—has what you have been preaching in Manchuria and America, the work for which you were decorated, been Christian or not? I confess I can regard it in no other way than a very high expression of Christianity, applied to nations as well as to individuals. Is the nation less than the individual, and are peace and good-will among nations less Christian than peace and good-will in the hearts of individual men? God help us if missionary work is to be *confined* to work for the individual."

This encouragement was, after all, but a restatement of his own convictions of years' standing. His first purpose as a young missionary had been to convert a group of Japanese to Christianity and found a church like that of which he had been pastor in America. After he had acquired the language and had had a few years of experience in close contact with the people, he had begun to realize that missions were not the isolated individual phase of human activity that he had once supposed them to be; that they were intimately related to the political conditions, the economic and social status, the traditional thought, of the whole nation. Some of the work of Christian missionaries, he saw, was comparatively unfruitful because unrelated to much that was vital in its environment.

"The missionary movement has become one of international significance," he wrote, "and has now a deep political meaning." He once said to Dr. Cyrus Hamlin, after hearing his inimitable stories about the beginnings of Christian work in Constantinople: "Dr. Hamlin, I see now why you are called a great missionary. It isn't because you know the Bible better than others, nor is it on account of your preaching ability; but it is because you know the methods of international intercourse and the influence of the legations, and how to use them." "Well," replied Dr. Hamlin, "I knew nothing about international law when I went out; but I soon discovered that if I was to accomplish anything, I must learn it."

Less dramatically insistent in Japan than in Turkey, but equally deep-seated, was the necessity for using international factors to help the preaching of the Gospel of the Kingdom. International relations had at

times been serious hindrances: so-called Christian nations had, by "huge inconsistencies in war preparations and in inability to suppress vice and crime," put upon the missionary a heavy burden of proof to show that Christianity had really the spiritual power claimed for it. "The anti-Japanese movement in California has done incalculable damage to aggressive Christian work in this empire. The wicked cry of the 'yellow peril' in the West has set back Christian work all through the East for decades, in my judgment. The war with Russia revealed a Christianity so overloaded with defects and glaring inconsistencies that we had to hang our heads in shame." The evangelization of the world in this generation he felt to be impossible. "We are not good enough yet," he said. "There are hindrances to their accepting the Christ *we* are able to preach, just in proportion to hindrances in us, in our churches and nations, that prevent as yet a perfect presentation of our Lord and Saviour."

Not only the spirit, but also the method, of Christian missions he felt was affected by international relations; and the rapidity of Japan's Christianization was dependent in large measure upon whether missionary methods were in keeping with the political and psychological conditions of the twentieth century. Of course he had no doubt of the ultimate Christianization of Japan: he believed that "there never was a nation so richly prepared morally and spiritually for the reception of the Gospel," and that, "in spite of the slow progress of organized Christianity, it stands true that no great nation was ever before so rapidly permeated with Christian thought as this." But he held with equal conviction that the new times demanded changes of

missionary method; and much of the work of the last few years of his life was related to the increasing "naturalization" of Christianity in Japan.

Five years after the abolition of political extraterritoriality by the operation of the revised treaties, the Russian war with its remarkable series of victories aroused in the Japanese a new national consciousness of power and a growing feeling, more and more frequently expressed, that the native church should be free from foreign control. "The great fact still remains," wrote my father to the Board in 1905, "that the work done by the missions of Japan is a kind of extraterritorial Christianity, controlled by foreign bodies with their responsible agents here; the legislation is largely that of foreign sects, and the methods those that are applicable to undeveloped peoples. . . . The greatest problem before the missionaries of Japan to-day is how to hasten the abolition of religious extraterritoriality. As things are, it is wholly impossible to really and deeply affect the life of the nation, and this is the great hope of our hearts. We are not content with the wretchedly slow manner in which individuals are converted or brought into the churches. We want to see a religious movement that shall sweep over the nation, commanding the respect and willing sacrifices of tens of thousands, until the whole people feel the new spiritual fire. It is impossible on the old lines. The people are ripe for an unusual awakening, morally and spiritually. . . . I do not think the day for missionaries in Japan has gone by; but unless their methods are rapidly changed to fit a nation that stands among the few foremost nations of the earth, their day is rapidly going by. . . . I believe we may yet do

our greatest work if we can find the way of doing it so as to win the hearts of the leaders here. It is now a question of extraterritoriality in mission methods, and the possibility of abolishing it."

The American Board Mission and the Kumiai churches were already on a basis of coöperation; but besides the independent churches, there were some thirty that were receiving financial aid from the mission. Such dependence upon foreign support was galling to the independent spirit quickened by the national successes. Hence a joint committee of the mission and the churches, my father being a member, met to consider how this organized cause of friction might be removed. The committee conferences resulted in the formation of a plan by which the responsibility for the dependent churches should be assumed by the independent Kumiai body, which was to be aided during the period of necessary readjustment by a diminishing annual grant for three years from the evangelistic funds of the mission. This plan was hailed with joy by the Japanese Christians; and for the missionaries it meant new opportunities of coöperation and extension of work. To quote again from my father's official correspondence:

"I regard this as a most important contribution to the solution of extraterritorial Christianity. It opened the door at once to the sweetest kind of invitation—to become honourary (or associate) members of their Missionary Society, with as much or as little of responsibility as individuals might like, each at full liberty to work as heretofore in the aided churches and anywhere else, only now we should stand with the full Kumiai body behind us. And especially those of us engaged in direct evangelistic work can be sure of a

cordial welcome and backing from the independent churches wherever we go throughout Japan . . .—a change that will be of vast benefit to us foreigners here, to the Japanese nation, to our constituency at home, and to the cause of missions at large."

This form of coöperation left room for the Kumiai churches to give the call for new missionaries. At the annual mission meeting of 1909, one of the Kumiai leaders addressed the mission with a rousing call for its advance with enlarged forces into new territory, in coöperation with the Kumiai churches, which, he intimated, would at their next annual conference take formal action requesting the mission to make such advance. The mission, in the pressure of last business, at its closing session passed a hasty vote, repeating its traditional request that the Board send out a certain number of new missionary families. To this vote my father was strongly opposed. "It is purely extraterritorial," was his position, "a bit of religious legislation for Japan—a method we have outgrown. . . . We owe it to the Japanese to give them the right of way that for the first time they have shown a disposition to take. We owe it to the new missionaries who may come to give them the real advantages of being invited to Japan by Japanese." By quiet conversations in the more leisurely atmosphere after the session, he succeeded in winning to his point of view so large a number of the mission that the vote, when reported to the Board, was accompanied by explanatory letters conveying the spirit in which the reinforcements were desired.

The summer of the same year his interest in studying the influence of the political situation upon missions

was further stimulated by his visit to China. At the annual meeting of the North China Mission of the American Board, he learned with surprise of the control exercised by the missionaries over the native Christian bodies, and of the partial denationalization of Chinese Christians through the special mention made of them in the treaty with the United States. Through his very astonishment at the extreme forms of extraterritoriality seemingly necessitated by the backwardness of the Chinese empire, he could say with even greater emphasis than before that "Japan, of all the great mission fields, has the best political environment for missionary work." The detailed study that he made of the political status of foreigners in China prepared him to voice his conclusions in regard to the influence of that status upon international good-will and the work of Christian missions in that country, in a paper, "Extraterritoriality in China," published by the American Association for International Conciliation.

In Japan the new form of coöperation that was, as we have seen, worked out between the Kumiai churches and the mission, gave new sanction to special invitations to the missionaries from the Kumiai body,—the mission in such cases supplying the needed travelling expenses of its members. My father's last working year, 1910, was marked by two such invitations, one for work in Osaka, one for work in Korea.

In Osaka the Christians of all denominations united in an evangelistic campaign, in which Christian preaching was held five consecutive nights in each of the forty-two churches and chapels of the city. This kind of campaign, in centres where Christian organizations have existed long enough to have what he called a

"penumbra," has become an accepted method of work in Japan. The campaign in Osaka that spring was directed entirely by Japanese, at an expense of some four thousand *yen*. It had been preceded by weeks of prayerful preparation in the local churches. It was followed by three hundred and sixty baptisms on one Sunday in the five Kumiai churches of the city, and many besides in churches of other denominations. My father's joy in sharing in this movement was twofold: it showed on a scale "unique in the history of Christianity in the East" how effectively a truly naturalized church might carry on the work of bringing in the Kingdom of Heaven; and it gave him, as he said, perhaps with a premonition that his time was short, "a grand chance to gather up all the experiences of my life, and make them tell for the Fatherhood of God and for the human-divine Jesus, the eternal Christ."

The visit to Korea in the autumn was made primarily for work among the Japanese Kumiai churches there; but with the added invitation of the Japanese Young Men's Christian Association in Korea to give talks under its auspices to railroad men, he went the length of the peninsula from Fusan to New Wiju with the message of the Kingdom. Meeting with old and new friends among the Christians, with military men whom he had known in Sendai, and with officials with whom he had become acquainted on his Manchurian trip, he had unusual opportunities for learning the political situation from the Japanese point of view, in addition to the missionary point of view, where these differed. He was particularly desirous of seeing the effect upon Christian work of the new political environment introduced by the protectorate and continued under the an-

nexation. In educational, financial, industrial, and sanitary reforms conducted by the Japanese administration in Korea, he saw the dawn of a new era of civic and social righteousness in that peninsula, making the crooked straight and the rough places plain for the oncoming Kingdom of God.

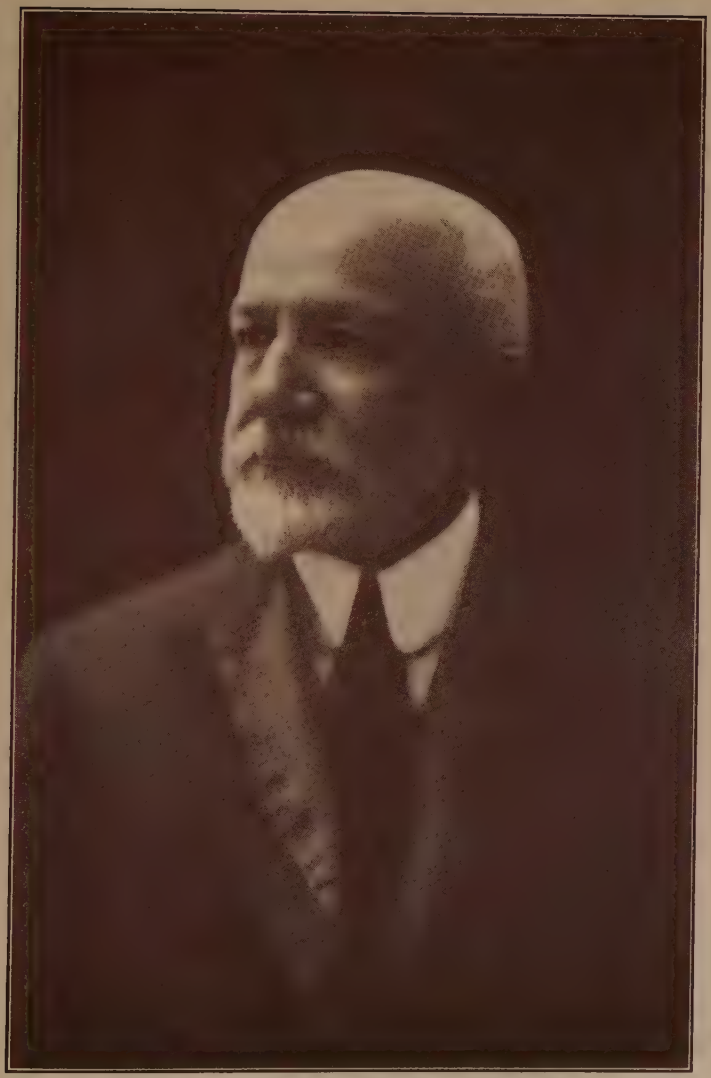
He was struck with differences in the moral history and development of the two races dwelling side by side there. Much of the weakness and corruption that had brought Korea to her present state of dependence seemed to him clearly explained by the absence of national moral leaders during the five hundred years of the last dynasty. This thought is best summarized in a few sentences from "The Moral Purpose of Japan in Korea," in the *Independent:*

"There are certain lines of morality in which Japanese are defective, but they are strong in other lines, especially in what we may call public morality, as contrasted with private. . . . Westerners often wonder at the unusual power of the Japanese to make such rapid progress as they have done during the last century, and mistakenly think it is because of her imitative and adaptive powers. The only fact that really explains her phenomenal progress is the width and depth of her public morality during hundreds of years. This basis of national life was developed by men of splendid moral powers, who themselves lived as they taught, and who cared for men more than for things. . . . Unfortunately, there has been in Korea no [such] line of moral prophets, and therefore no moral ideals to inspire the upper classes to do unselfish things for the state and for the public good. They have produced no moral literature for the uplifting of the people. . . .

One [Japanese] general said to me, 'They have the same Chinese classics that we have, the same fine Confucian ethics; and many Koreans are men of high moral character on narrow personal lines, such as pertain to the permanency of the family: but political ethics, which we have always emphasized, they have overlooked, as far as practice goes.'" He became convinced as never before that in God's providence Japan had a great mission to this weak sister nation.

That the work of Christian missionaries in Korea had been a helpful preparatory step to Japan's mission, he believed, according to the following statement that he repeatedly heard in Korea: "Had it not been for the large bodies of order-loving Christians in the large cities, the excitement and hatred against Japanese at certain critical times would have broken out into uncontrollable riots that would have made the streets run with the mingled blood of Japanese and Koreans. But the Christians, by refusing to countenance resistance, acted as a brake on the unbalanced crowds, and thus made it vastly more easy to maintain order."

He did not blind himself to the friction and disturbances to mission work that had followed upon the Japanese occupation of Korea. But he knew from his long acquaintance with Japan and from his study of mission history in the Orient that this friction was not due to governmental opposition to Christianity—rather to the readjustment and misunderstandings inevitable in the process of transition from the extraterritorial methods of early Korean missions to the methods necessary under the new régime: a process further complicated by difference of language and customs. He wondered rather that the disturbance to Christian work



LAST PHOTOGRAPH OF J. H. DE FOREST

Taken in Korea, 1910, at the age of 66

had not been greater. "It is because the missionary body is so splendidly Christian in its character, and because the government is so sincere in its purpose to be true to the principle of religious liberty, that this missionary problem has not flared up into international proportions."

On returning to Sendai from Korea in November, 1910, he started to make the belated autumn rounds of his evangelistic parish. But the fatigue and excitement of the trip, and its incessant addresses, interviews, and writing, had told on him more than he knew. A short trip to Fukushima, involving three addresses within twenty-four hours, brought on an attack of heart trouble that necessitated giving up, for the time being, other plans for touring. He spent the next few weeks at home, leisurely doing his "odd jobs"—closing the annual station accounts, writing his year's summary for the *Independent*, and putting his papers and scrapbooks in order. "I'm bowled out of the game for a week or two," he cheerily wrote to the Board, "after one of the most interesting times of my life—in Korea. A bit of rheumatism has butted into my chest, but I'll butt him out before long."

This optimism, however, did not justify itself: the arterial sclerosis that had been insidiously creeping on him for some years now proclaimed itself an open enemy; and a more violent attack of heart trouble three days before Christmas confined him to his bed.

His five months of invalidism were rich with the tokens of love and sympathy from two hemispheres. To him, as perhaps to few, was given the sweetness of human appreciation to enjoy while yet he had ears to

hear and a heart to feel it. Forbidden though he was to take part in mission business or any worrisome affairs, his heart and thoughts still went out incessantly to the work he loved so well. He rejoiced in the formation of the American Peace Society of Japan, whose inauguration he was thus prevented from attending. His thoughts were of the coming Kingdom, of love, joy, and peace to all men in the growing realization of their brotherhood through the one Father and the universal Saviour. He saw few friends, but with those he saw he left an imprint of good cheer in spite of the physical weakness that galled his active mind. The tender care and companionship of my mother was his perpetual benediction; while a diversion daily anticipated was afforded by a jovial chat with his friend and physician, Dr. A. S. Yamamoto.

The seeming convalescence ended in April, 1911, in a relapse. He was removed from his home in Sendai to St. Luke's Hospital in Tokyo. But the disease only hastened its course: pneumonia set in, followed by days of unconsciousness, until on May 8th, at eventide, the spirit slipped away into the light.

In accordance with his own wish of many years, the remains were cremated. The funeral took place in Sendai on May 11th in the large Presbyterian church, the Kumiai building being too small for the occasion. He had expressed the desire that Dr. Schneder should preach his funeral sermon; and this friend, in selecting as text, "Thanks be to God, who giveth us the victory," fulfilled another expressed desire that the tone of the occasion should be one, not of mourning, but of courage and triumph.

At sunset the ashes were laid away in the little for-

eign cemetery adjoining the Japanese Christian burial ground on a hillside on the edge of the city. Around his monument stand trees that are the memorial offering of many a loving heart in different parts of Japan; while at the gate of the cemetery the Oriental Peace Society has placed its cedar sentinels in his honour. The view looks out on one side upon the mountains where he loved to tramp, on the other upon the broad Pacific over which his thought had so often flown in the yearning to bridge the greater chasm of misunderstanding between the hemispheres.

"When you have got a permanent brotherhood treaty sealed forever between Japan and the U. S. A.," his American pastor had written him, "then we will let you die and have a rest; but not till then,—remember, not till then." But in that ever-expanding life of activity to which he looked forward, who can say but that he is even now doing a brotherhood work in some other of God's worlds, or perchance, with some new gift that may await God's workmen in the world beyond, upholding the hands of his fellow-workers in this one?

Appendix

Chronological Tables

I. Life of J. H. DeForest.

II. Contemporaneous Events in Japan.

Principal English Writings of J. H. DeForest

Map of Japan

Chronological Tables

I. Life of J. H. DeForest

1844, June 25th—Birth at Westbrook, Conn.
1854—Removal to Greenwich, Conn.
1860–1861—Teacher at Bozrahville, Conn.
1861–1862—Student at Phillips Academy, Andover, Mass.
1862–1863—Soldier in 28th Connecticut Volunteers.
1863–1864—Teacher at Irvington, N. Y.
1864–1868—Student at Yale College.
1868–1871—Student at Yale Divinity School.
1871—Ordination. Marriage to Miss Sarah C. Conklin.
1871–1874—Pastor at Mount Carmel, Conn.
1872—Death of Mrs. DeForest.
1873–1874—Revival at Mount Carmel. Call to the foreign field.
1874—Marriage to Miss Sarah Elizabeth Starr.
1874–1911—Missionary in Japan.
1874—Location at Osaka.
1882—Breakdown and furlough.
1883—Return to Osaka.
1886—Removal to Sendai. Opening of the Tokwa School.
1889—Degree of Doctor of Divinity received from Yale University.
1890—Six months' trip to America.
1892—Close of Tokwa School.
1894–1895—Second furlough.
1903—Six months' trip to the United States. Writing of "Sunrise in the Sunrise Kingdom."
1905—Manchurian tour.
1905–1906—Famine relief work.
1907–1908—Third furlough. Campaign on behalf of American friendship with Japan.
1908—Decoration of the Fourth Order of the Rising Sun received.
1909—Summer in China.
1910—Korean tour.
1911, May 8th—Death.

II. Contemporaneous Events in Japan

1854—Opening of Japan by Commodore Perry.

1859—Beginning of Protestant mission work.

1864—First Protestant baptism.

1868—Abolition of Shogunate. Beginning of Meiji Era.

1869—Opening of American Board Mission in Japan.

1872—Iwakura Embassy to the West.

1873—Withdrawal of prohibition of Christianity.

1874—Organization of first church connected with American Board Mission.

1876—Sunday declared an official holiday. *Samurai* deprived of privilege of carrying swords.

1877—Satsuma Rebellion. Ordination of first native pastor connected with American Board Mission. Beginning of discussion on self-support.

1880—Publication of New Testament in Japanese.

1884—Abolition of state priesthood.

1886—Name *Kumiai* formally adopted by Japanese churches connected with American Board Mission.

1888—Publication of Old Testament in Japanese.

1889—Promulgation of national Constitution.

1890—Issue of Imperial Rescript on Education.

1894—War with China. Revision of treaties with the West.

1895—Independence of Kumiai Home Missionary Society from mission aid.

1899—Operation of revised treaties. "Mixed residence."

1900—Japanese coöperation with Western powers in relief of Peking.

1902—Anglo-Japanese alliance, renewed 1905 and 1911.

1904–1905—War with Russia.

1906—New basis of coöperation between Kumiai churches and American Board Mission.

1907—Protectorate established in Korea.

1908—Mutual declaration of policy between United States and Japan.

1910—Annexation of Korea.

Principal English Writings of J. H. DeForest

For the American Association for International Conciliation:

"American Ignorance of Oriental Languages" (Feb., 1909).
"Extraterritoriality in China" (Oct., 1910).

For the American Peace Society:

"Is Japan a Menace to the United States?" (1908).
"The Conditions of Peace Between the East and the West" (1908).

"American Misunderstandings of Japan" (1907; privately printed and sent to principal libraries in the United States).

For the Independent:

Annual Surveys of Japan, with few exceptions from 1889 to 1910.
Russo-Japanese War Correspondence, 1904–1905.

For the Monday Club Series:

Three Sermons on Sunday School Lessons in the 1910 and 1911 volumes.

For the Student Volunteer Movement:

"The Broad Culture Demanded of Missionaries" (in *The Call, Qualifications, and Preparation of Missionary Candidates*).
"Shintoism" (in *Religions of Mission Fields*).

For the Young People's Missionary Movement:

"Sunrise in the Sunrise Kingdom." (Text-book on Japan in the Forward Mission Study Series.)

Sketch of the Japan Mission of the American Board, 1869–1904. (American Board of Commissioners for Foreign Missions, Boston.)

"Ethics of Confucius as Seen in Japan, The," in *The Andover Review*, Vol. XIX, p. 309 sqq.; reprinted later in pamphlet form by the Methodist Publishing House, Tokyo.

HOKKAIDO
YEZO
Same Scale as Main Map.

SAKHALIN

SEA OF OKHOTSK

LA PEROUSE STRAIT

HOKKAIDO
YEZO

ISHIKARI BAY

VOLCANO BAY

TSUGARU STRAIT

YEZO STRAIT

WALFISH BAY

KOREA

KOREA STRAIT

BROUGHTON STRAIT

TSUSHIMA

KRUSENSTERN STRAIT

VAN DIEMEN STRAIT

JAPAN SEA

SEA OF JAPAN

PACIFIC OCEAN

HONSHIU

SHIKOKU

KIUSHIU

WAKASA BAY

TOYAMA BAY

OWARI BAY

SAGAMI BAY

SUNDA BAY

SUMIDA BAY

TOTOMI SEA

HARIMA SEA

IYO SEA

BINGO SEA

TOSA BAY

KII CHANNEL

BUNGO CHANNEL

AOMORI
IWATE
AKITA
YAMAGATA
MIYAGI
FUKUSHIMA
NIIGATA
TOCHIGI
GUMMA
SAITAMA
TOKIO
YAMANASHI
NAGANO
GIFU
AICHI
SHIZUOKA
MIE
KYOTO
OSAKA
HIOGO
SHIGA
FUKUI
ISHIKAWA
TOYAMA
TOTTORI
SHIMANE
OKAYAMA
HIROSHIMA
YAMAGUCHI
TOKUSHIMA
KAGAWA
EHIME
KOCHI
FUKUOKA
SAGA
NAGASAKI
KUMAMOTO
OITA
MIYAZAKI
KAGOSHIMA

Hakodate
Fukuyama
Aomori
Hirosaki
Akita
Morioka
Yamagata
Sendai
Tsuruoka
Niigata
Fukushima
Wakamatsu
Nagaoka
Toyama
Kanazawa
Fukui
Nagano
Matsumoto
Ueda
Takasaki
Ashikaga
Utsunomiya
Mito
Kofu
Hachioji
Yokohama
Yokosuka
Shizuoka
Hamamatsu
Nagoya
Gifu
Tsu
Yokkaichi
Ise
Kioto
Osaka
Nara
Wakayama
Himeji
Kobe
Hikone
Otsu
Fukui
Tsuruga
Maizuru
Tottori
Yonago
Matsue
Hamada
Okayama
Kurashiki
Onomichi
Hiroshima
Iwakuni
Yamaguchi
Shimonoseki
Moji
Kokura
Matsuyama
Tokushima
Takamatsu
Kochi
Fukuoka
Saga
Kurume
Omuta
Sasebo
Nagasaki
Kumamoto
Yatsushiro
Oita
Miyazaki
Kagoshima

Otaru
Sapporo
Hakodate
Asahigawa
Abashiri
Kushiro
Nemuro
Tokachi
Obihiro
Muroran
Iwanai
Rumoi
Wakkanai
Esashi
Fukuyama
Tsugaru
Okushiri
Rebun
Rishiri
Shikotan
Kunashiri
Etorofu

Port Arthur
Dalny
Kiao chau
Wei hai wei
Chefoo
Newchwang
Ta ku
Tong ku
Fusan
Kiao ju
Gensan
Seishin
Yuki
Song chin
Kirin
Mukden
Vladivostok
Possiet Bay
Olga Bay
Barracouta Bay
Hakodate Bay
Nabechi Bay
Aomori Bay
Sendai Bay
Niigata Bay
Toyama Bay
Kanazawa Bay
Wakasa Bay
Owari Bay
Ise Bay
Sagami Bay
Suruga Bay
Tokio Bay
Yokohama Bay
Osaka Bay
Hiogo Bay
Tosa Bay
Bungo Channel
Kii Channel
Tsugaru Strait
Yezo Strait
Korea Strait
Broughton Strait
Tsushima
Krusenstern Strait
Van Diemen Strait
Sea of Japan
Pacific Ocean
Yellow Sea
Sea of Japan
China
Korea
Japan
Hokkaido
Honshiu
Shikoku
Kiushiu
Yezo
Sakhalin
Island
Miyake I.
Mikura I.
Amakusa I.
Goto Is.
Koshiki Is.
Iki Is.
Tsushima
Nagasaki
Fukuoka
Hirado
Sasebo
Saga
Kurume
Omuta
Yamaga
Kumamoto
Yatsushiro
Miyazaki
Kagoshima
Nobeoka
Takanabe
Oita
Beppu
Usa
Saiki
Hiuga
Takamatsu
Marugame
Tokushima
Matsuyama
Imabari
Kochi
Susaki
Tosa
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Ozu
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Saijo
Niihama
Shikoku
Kiushiu
Honshiu
Hokkaido
Sakhalin
Yezo
Japan
Korea
China
Russia
Pacific Ocean
Sea of Japan
Yellow Sea
Sea of Okhotsk
Tsugaru Strait
Yezo Strait
Korea Strait
Broughton Strait
Tsushima
Krusenstern Strait
Van Diemen Strait
Volcano Bay
Ishikari Bay
Walfish Bay
Sea of Japan
Pacific Ocean
Yellow Sea
Sea of Okhotsk
Tsugaru Strait
Yezo Strait
Korea Strait
Broughton Strait
Tsushima
Krusenstern Strait
Van Diemen Strait
Volcano Bay
Ishikari Bay
Walfish Bay

MAP OF
JAPAN
From Latest Official Sources.

SCALE OF MILES 0 10 20 40 60 80 100 120

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MAP OF
JAPAN AND KOREA
Showing Relation to the
ASIATIC MAINLAND.

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